

Vedanta Dindima

A sunset scene with a large, bright sun low on the horizon, casting a golden glow across the sky and water. The sky is filled with soft, orange-hued clouds. In the foreground, two swans are visible on the water, their silhouettes dark against the shimmering surface. The overall atmosphere is peaceful and serene.

Summary

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Vedanta Dindima(Drums)

- Assorted ideas
- 94 Verses
- Invokes Dakshinamurthy facing southwards Kala Tattvam.

Verse 1 :

वेदान्तडिण्डिमास्तत्त्वमेकमुद्घोषयन्ति यत् ।
आस्तां पुरस्तात्तेजो दक्षिणामूर्तिसंज्ञितम् ॥ १ ॥

vedāntaḍiṇḍimāstattvamekamudghoṣayanti yat ।
āstāṁ purastāttattejo dakṣiṇāmūrtisañjñitam ॥ 1 ॥

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name Dakshinamurthy, may stay before us [Verse 1]

Cosmos 2 Principles

Atma

- Experienter
- Bokta / Jnanata / Subject knower
- I am Brahman what I experience is Maya
- I - Brahman only reality

Anatma

- Experienced / Known object
Jneyam Bogya Prapancha
- Maya - Inexplicable
- Can't answer all questions
- Why wife life that!
- Body / Mind / world - Mithya

Verse 2 :

आत्माऽनात्मा पदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ ।
ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥ २ ॥

ātmā'nātmā padārthau dvau bhoktr̥bhogyatvalakṣaṇau ।
brahmaivātmā na dehādiriti vedāntaḍiṇḍimahaḥ ॥ 2 ॥

Atman and non-Atman are the two categories, one having the characteristics of the enjoyer and the other of the enjoyed respectively. Of these, Atman is Brahman alone; not the body-mind-sense complex. This is the proclamation of Vedanta.[Verse 2]

2 Principles in Creation

Spiritual Jnanam

- Claim and be free
- Liberating wisdom
- Para
- Moksha / Bandaha difference in order of reality Paramartikam / Vyavaharikam
- Jnanam gives Mukti
- Moksha - is state of mind created by Jnanam
- Jnanam - Making salad (Vyavahara) with Knowledge of light of 'Consciousness'

Spiritual Ajnanam

- Asking 'Question' to god, creating Burden in life
- Bandaha / Shackling knowledge
- Apra
- Trapped feeling
- Ajnanam makes you trapped bird in the body(Mind)
- Ajnanam like making a Salad in a dark room without light

Verse 3 :

ज्ञानाऽज्ञाने पदार्थौ द्वौ आत्मनो मुक्तिबन्धदौ ।
ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तडिण्डिमः ॥ ३ ॥

jñānā'jñāne padārthau dvau ātmano muktibandhadau ।
jñānānmuktirnibandho'nyāt iti vedāntaḍiṇḍimahaḥ ॥ 3 ॥

There are two categories, knowledge (of the Self) and ignorance. They are the cause of liberation and bondage respectively of Atman. Of these knowledge liberates, whereas ignorance binds. This is the proclamation of Vedanta. [Verse 3]

Verse 4 :

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ ।
ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तडिण्डिमः ॥ ४ ॥

jñātr̥jñeyapadārthau dvau bhāsyabhāsakalakṣaṇau ।
jñātā brahma jagat jñeyam iti vedāntaḍiṇḍimahaḥ ॥ 4 ॥

There are two categories : one, the knower which brings everything to light; the other, the known which is brought to light (by the knower). The knower is Brahman, whereas the known is the universe. This is the proclamation of Vedanta. [Verse 4]

Jnanata	Jneyam
<ul style="list-style-type: none">- One / Knower subject revealer illuminator- Tasya Basa Sarvam Vibati...- By itself not knower of anything (Pure chit / knower)- Pure Consciousness in wall can't know- Chit(Original Consciousness) / Mind (Reflecting Medium) / Chidabasa independently not knower (Reflecting Consciousness)- 2 Not Knower- All 3 together knower	<ul style="list-style-type: none">- Drishyatvam / Boutikatvam / Sagunatvam / Savikaratvam / Agama Pahitvam- Pure mind inert can't know- Chidabasa by itself can't exist- Reflecting mind / is medium in which knower is born- Wherever mind is there Jiva is born – Knower always mix of 3

Svetasvatara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih ।
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightning's shine not, how then this fire?
Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

- Knower - Credit goes to all 3.

We Refer :

- Mind and Chidabasa = Ahamkara
- Original Consciousness = Sakshi.
- Original Consciousness and Reflecting Consciousness and mind = Samsari.
- Bokta in Body Parameshwara - Original Consciousness.

Gita :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusa in this body is also called the spectator,
the Permitter, the supporter, the enjoyer, the great lord and
the supreme self. [Chapter 13 - Verse 23]

Bokta = Mix of 3

- Ahamkara
- Vachyārtha
- Savikara

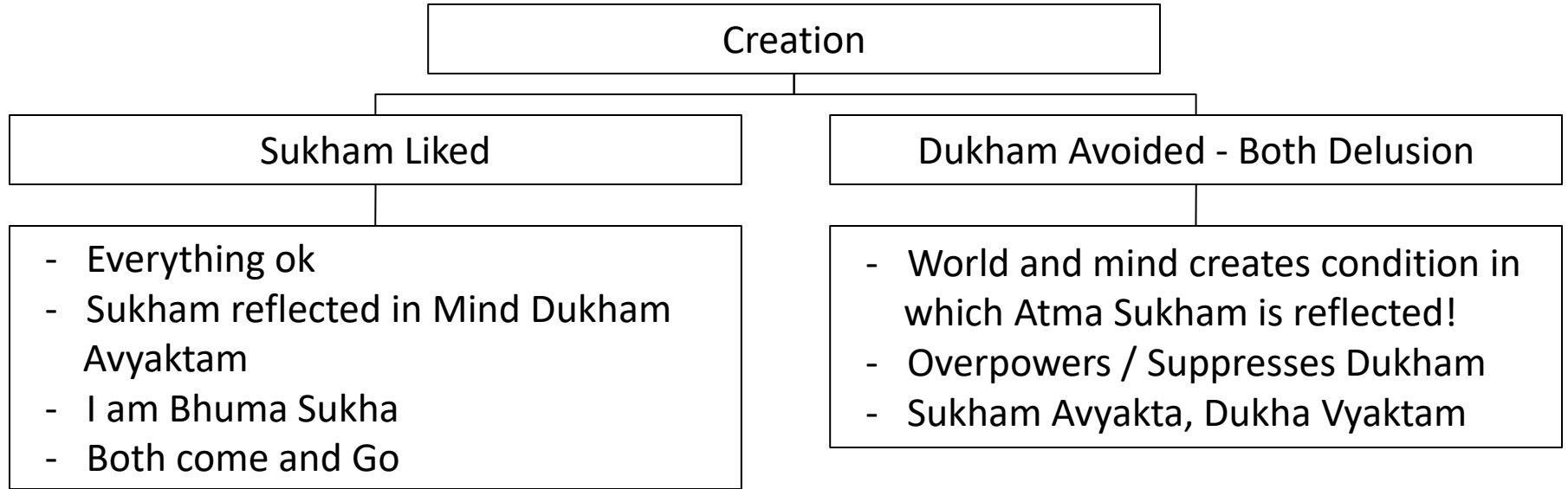
- Sakshi / Jnata / Aham / Brahman /
Nirakara
- Lakshyārtha

Verse 5 - Important : Gem !

सुखदुःखे पदार्थौ द्वौ प्रियविप्रियकारकौ ।
सुखं ब्रह्म जगद्दुःखं इति वेदान्तडिण्डिमः ॥ ५ ॥

sukhaduḥkhe padārthau dvau priyavipriyakāarakau ।
sukham brahma jagadduḥkham iti vedāntaḍiṇḍimah ॥ 5 ॥

Joy and sorrow are two categories, one welcome and the other abhorrent. Of them, joy is Brahman and the universe (the life of becoming) is sorrow. This is the proclamation of Vedanta. [Verse 5]



Verse 6 :

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।
समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥ ६ ॥

samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatau ।
samaṣṭirīśvaro vyaṣṭirjīvo vedāntaḍiṇḍimah ॥ 6 ॥

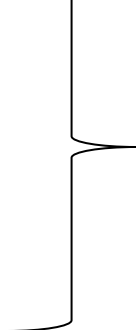
All thinkers accept that there are two categories, namely the whole and the part. The whole is the Godhead, and the part is the individual. This is the proclamation of Vedanta.[Verse 6]

Vyavaharika pairs :


- Bogta / Bogyam
- Jnanata / Jneyam
- Sukham Dukham

Paramartika No Pairs :

Dyau Padarthou :

- Vyashti / Samashti
 - Individual / Total
 - Member / Specie
 - Micro / Macro (Plants / Animals / included)
 - Individual / society.
- 
- All mutual dependence
- God / Ishvara in Vedanta = Samashti = Totality, Jiva = Vyashti.

Corollaries :

- Jiva / Ishvara - Mutually dependent reality
- Vyavaharika not Paramartika
 - Jiva exists in Pralayam
Universe exists in Pralayam
- 
- In Unmanifest condition, like in sleep, in Karana Shariram with Sanchita Karma
- Bhagawan doesn't create Jiva, Karma Creates Sharira for Jiva.
 - Jiva = Ishvara both Anaadi.

Verse 7 - Technical :

ज्ञानकर्मपदार्थौ द्वौ वस्तुकरात्मतन्त्रकौ ।
ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥ ७ ॥

jñānakarmapadārthau dvau vastukartrātmatantrakau ।
jñānānmokṣo na karmabhya iti vedāntaḍiṇḍimaḥ ॥ 7 ॥

Knowledge and action are two categories. Of them, knowledge has its basis in the Reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the proclamation of Vedanta.[Verse 7]

- “7 - 21 - Moksha only through Jnanam”

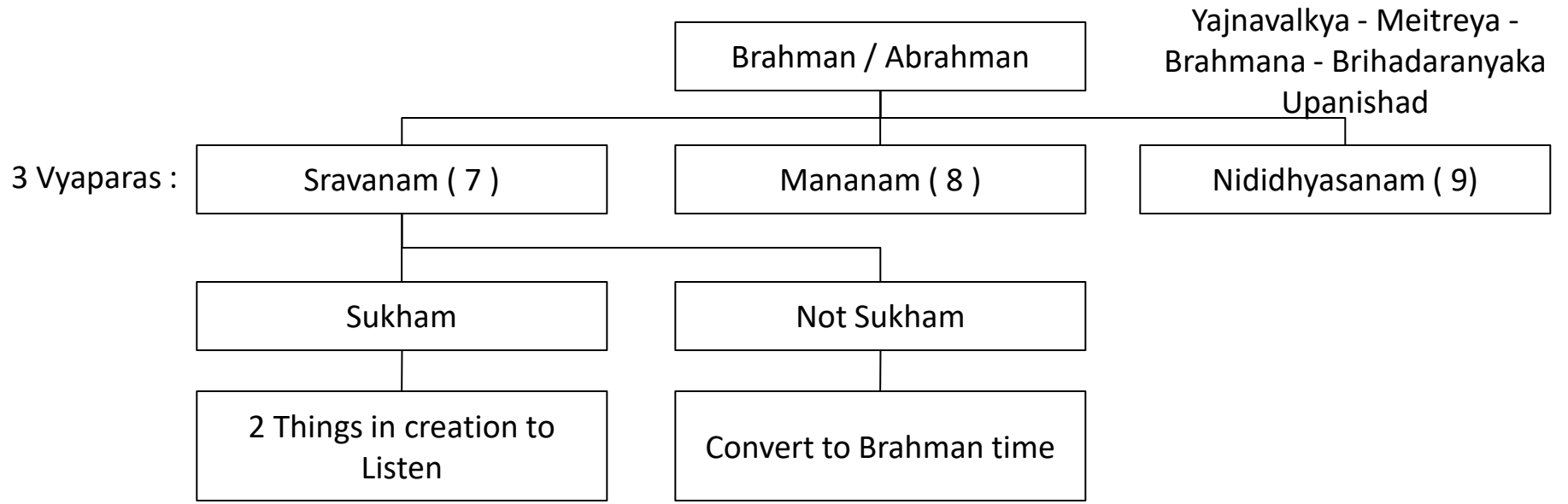
Jnanam	Action
<ul style="list-style-type: none">- Not Action / Karma- Seeing / Hearing- Vastutantram / Not knower dependent- Depends on Object of Jnanam - Not on wish / Desire of Listener <p>Moksha :</p> <ul style="list-style-type: none">- Jnana Phalam- Nitya Phalam- Jneya Tantram – Infinite	<ul style="list-style-type: none">- Kartru (Subject) Tantram- will / Required- Knower dependent Jnanata – Tantram- Dharma - Artha - Kama - karma - Phalam- Finite / Anitya Phalam- Doer dependent

Verse 8 :

श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ ।
श्रोतव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ ८ ॥

śrotavyāśrāvyarūpau dvau padārthau sukhaduḥkhadau ।
śrotavyam brahma naivānyat iti vedāntaḍiṇḍimaḥ ॥ 8 ॥

There are two categories, one worth listening to that bestows joy and the other being unworthy causes pain. The one worth listening to is alone Brahman; not the other. This is the proclamation of Vedanta.[Verse 8]

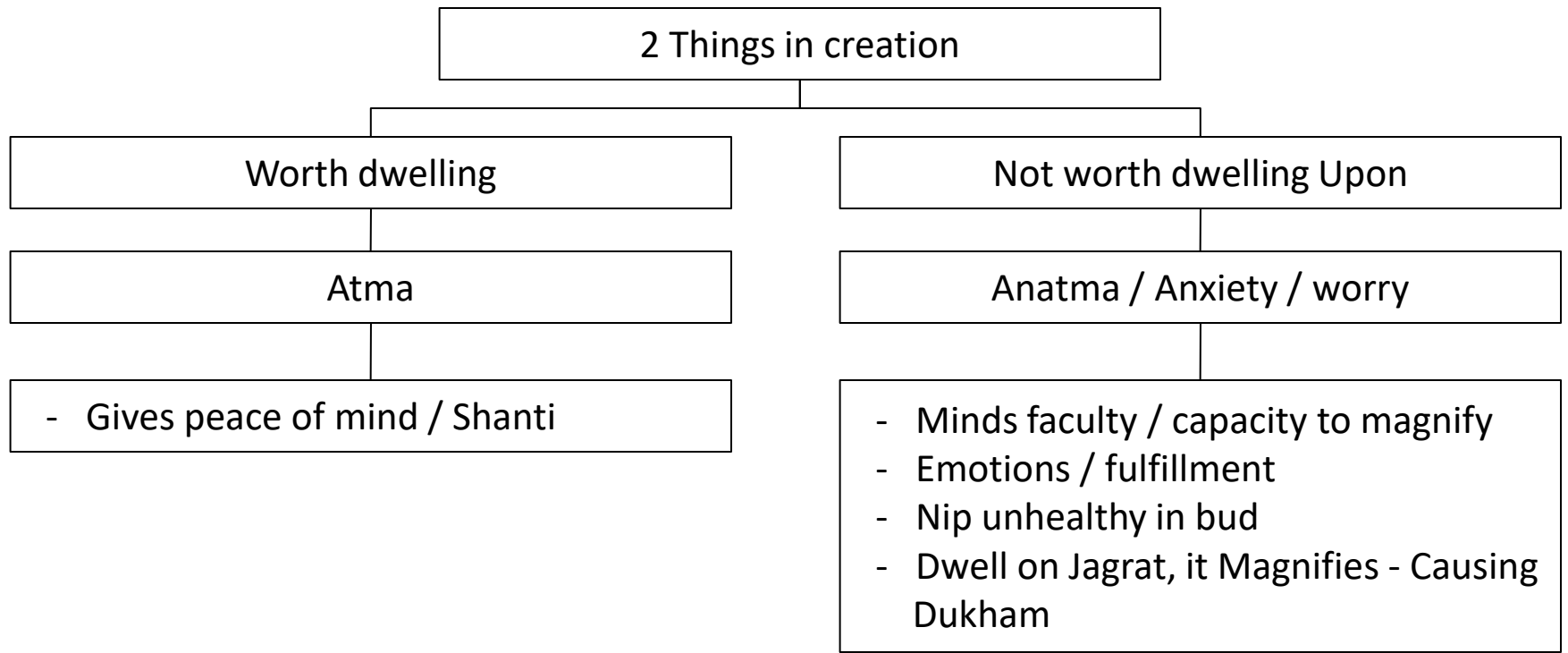


Verse 9 :

चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ ।
चिन्त्यं ब्रह्म परं नान्यत् इति वेदान्तडिण्डिमः ॥ ९ ॥

cintyācintyapadārthau dvau viśrāntiśrāntidāyakau ।
cintyaṁ brahma param nānyat iti vedāntaḍiṇḍimahaḥ ॥ 9 ॥

There are two categories, one that is worth contemplating and the other that is not. They result respectively in repose and exhaustion. The former is the Supreme Brahman. Other things are not worth contemplating upon. This is the proclamation of Vedanta.[Verse 9]



Verse 10 :

ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ ।
ध्यातव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ १० ॥

dhyeyādhyeyapadārthau dvau dhīsamādhyaśamādhidau ।
dhyātavyam brahma naivānyat iti vedāntaḍiṇḍimaḥ ॥ 10 ॥

There are two categories, one worthy and the other not worthy of meditation. The former is conducive to the thoughtless state of the mind, whereas the latter leads to the agitation of the mind. The seeker should meditate on Brahman alone but not non-Brahman. This is the proclamation of Vedanta. [Verse 10]

2 Things in creation

Dhyeya

- Dwell / Meditate
- Plan / Deliberate
- Make Brahman = Object of Sravanam / Mananam / Nididhyasanam
- Samadhi

Adhyeya

- Don't dwell / Not meditate
- worry
- Mechanical reaction
- Avoid Anatma dwelling when not required
- Vyavasayatmika Buddhi Scattered mind
- Prapancha leads to worry
- Anatma Stuns mind

Verse 11 :

योगिनो भोगिनो वाऽपि त्यागिनो रागिनोऽपि च ।
ज्ञानान्मोक्षो न सन्देह इति वेदान्तण्डिण्डिमः ॥११॥

yogino bhogino vā'pi tyāgino rāgiṇo'pi ca ।
jñānānmokṣo na sandeha iti vedāntaṇḍiṇḍimah ॥11॥

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a Renunciate or world-centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta.[Verse 11]

Ashrama / Doesn't matter for Moksha :

- How to give up Raag / Dvesha - Give up Adharma and Purify mind.

Verse 12 :

न वर्णाश्रमसङ् कैतैर्न कर्मोपासनादिभिः ।
ब्रह्मज्ञानं विना मोक्ष इति वेदान्तदिण्डिमः ॥१२॥

na varṇāśramasaṅ ketairna karmopāsanādibhiḥ ।
brahmajñānaṁ vinā mokṣa iti vedāntaḍiṇḍimahaḥ ॥12॥

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta.[Verse 12]

Rituals depend on Varna / Ashrama :

Visishta Advaita	Advaitam
<ul style="list-style-type: none">- Karma Yoga / Jnana Yoga = I am your Dasa- Go to Vaikunta exalted Dasa- Joy = Eternal service = Moksha <p>Sequence :</p> <ul style="list-style-type: none">- Karma Yoga / Jnana Yoga / Bhakti Yoga	<ul style="list-style-type: none">- Karma Yoga = Dasoham, Jnana Yoga = Soham <p>Sequence :</p> <ul style="list-style-type: none">- Karma Yoga / Bhakti Yoga / Jnana Yoga- Get Soham Jnanam <p>Jnani :</p> <ul style="list-style-type: none">- Puts Ishvara Vesham says- Mei Eva Sakalam Jatam (Kaivalyo -Verse19)- I am not Karana Ishvara / Karya Jiva- Svayam Brahman = Tat Tvam Asi Jnanam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Verse 13 - Samsara :

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१३॥

asatyassarvasaṁsāro rasābhāsādīdūṣitaḥ ।
upekṣyo brahma vijñeyam iti vedāntaḍiṇḍimaḥ ॥13॥

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta.[Verse 13]

- Dvaita Vyavahara = Asatyam = Mithya = Conditional reality.

Jagrat :

- Real only in Jagrat Avastha, therefore reality is conditional not Absolute.
- Anatma Ananda = Fake - Pratibimba.
- World contaminated with happiness - Atruṭi / Banda / Dukha - Mishram.
- Every sense object gives fake sense pleasure.

Gita :

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them.
[Chapter 5 - Verse 22]

- Therefore turn away from Asatya Samsara.
- Have to expand Prarabda in the Awareness, Adhyaropa is Mithya...
- Jnani - Remembers Bimba Ananda - when he experiences Pratibimba Ananda.

Ajnani :

- Pratibimba Ananda Bandah.
- When mirror gone, face gone - Original face in my shoulder remains.
- When body / Mind gone, original face = Pure consciousness - Is with me



“I alone am “



“Tat Tvam Asi”.

Verse 14 :

वृथा क्रिया वृथाऽलापान् वृथा वादान् मनोरथान् ।
त्यक्तवैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१४॥

vṛthā kriyā vṛthāa'lāpān vṛthā vādān manorathān |
tyaktvaikaṁ brahma vijñeyam iti vedāntaḍiṇḍimaha ||14||

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta.[Verse 14]

- Do audit of time and Don't live in imaginary world / Arguments / Gossip.

Gita - Chapter 9 :

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९.१२ ॥

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of Rakshasas and Asuras. [Chapter 9 - Verse 12]

Verse 15 - Write definition of Brahman in all Upanishad :

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् ।
इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डीमः ॥१५॥

sthitho brahmātmanā jīvo brahma jīvātmanā sthitam ।
iti sampasāyatām muktiriti vedāntaḍiṇḍīmahaḥ ॥15॥

The individual obtains as Brahmananda Brahmanas the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision.[Verse 15]

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

*Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥*

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

*Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥*

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Brahman description : Apply to myself.

- Adrishyam : Never object of perception
- Agrahyam : Never object of Grasping
- Agothram : Never object of Gothram...

Introduces new status of mine :

- Jivatma – exists in form of Brahman all the time.

Brahman :

- Not far / Close - But me, - Not small / Big... But me.
- Brahman exists only in form of - 'Jivatma' } Very Good / important



I who thought of 'Jivatma' have to claim to be 'Paramatma'



Claim in form of thought in intellect for which Sravanam / Mananam / Nididhyasanam.

Those who see this have instantaneous liberation.

- Right knowledge.. Claim Brahman = Moksha / freedom.
- Jivatma exists in form of Brahman.

Verse 16 - Jiva should be understood as Brahman :

जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम् ।
मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डीमः ॥१६॥

jīvo brahmātmanā jñeyo jñeyaṁ jīvātmanā param ।
muktistadaikyavijñānāditi vedāntaḍiṇḍīmaḥ ॥16॥

One should Recognise that the individual is essentially Brahmananda that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation.[Verse 16]

- Jiva and Brahman are one and same - Factual knowledge.
- Rope and snake - 2 entities - Not fact.
- 2 Sides of coin - Jivatma and Brahman.
- Claim myself as Brahman - Liberation nature of Brahman.

Verse 17 :

सर्वात्मना परं ब्रह्म श्रोतुरात्मतया स्थितम् ।
नायासस्तत्त्वविज्ञप्तौ इति वेदान्तडिण्डीमः ॥१७॥

sarvātmanā param brahma śroturātmatayā sthitam ।
nāyāsastattvavijñaptau iti vedāntaḍiṇḍīmaḥ ॥17॥

The Supreme Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). Hence, Vedanta proclaims that there is no exertion involved in Recognising that Reality.[Verse 17]

- Atma / Brahman / Sakshi / Antaryami Inner content of world
- Gold inner content of ornaments(Many)
- One water inner content of waves / Ocean

2 words one
Substance
Synonymy

- Wood inner content of furniture



Nama / Rupa / Kriya Arrival / departure



Don't regard → Body / Mind / Ishvara / I thought separate for Seer / Consciousness.

- Non variable component in every thought = Ishvara / Brahman.
- Moonlight - Moon
 - No existence of moon without moonlight.
 - Light of sun
- Consciousness in body belongs to Atma - without 'Consciousness' no Body / mind can appear.
- I am Atma - Lend consciousness to Body / Mind / every thought / sense organ / world.

Verse 18 :

ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम् ।
त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डिमः ॥१८॥

aihikaṁ cāmuṣmikaṁ ca tāpāntaṁ karmasañcayam ।
tyaktvā brahmaiva vijñeyamiti vedāntaḍiṇḍimaḥ ॥18॥

All actions in pursuit of the pleasures of this world or of the other world ultimately lead to suffering and bondage. Hence, Vedanta proclaims that the seeker of Self-knowledge should relinquish all actions prompted by desire and strive to know Brahman alone.[Verse 18]

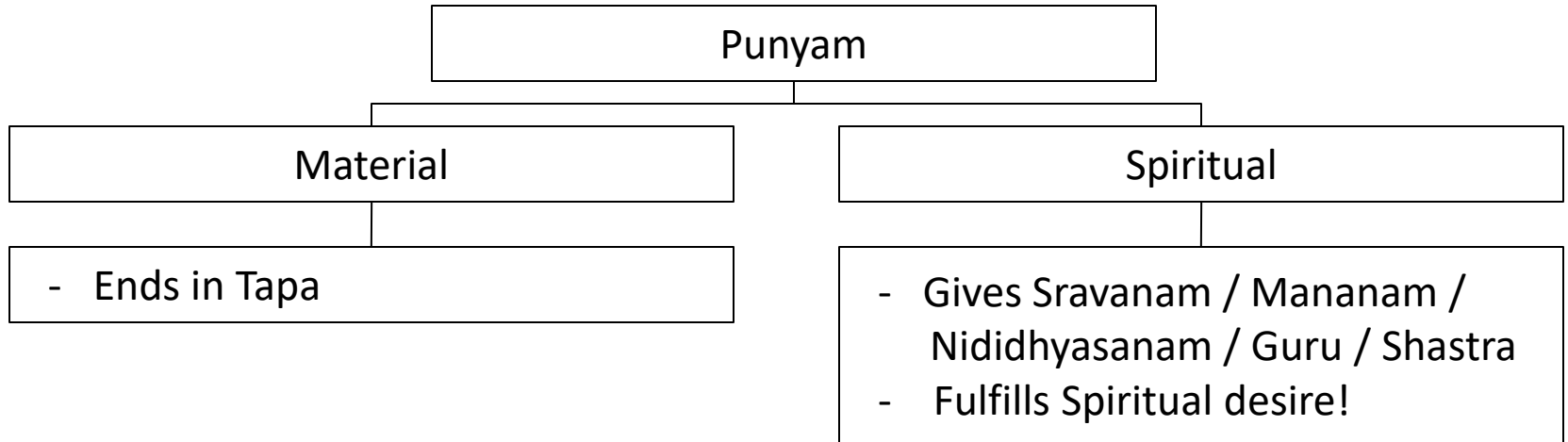
- Viveka / Vairagya / Sadhana Chatushtaya Sampatti = Entrance test for Jnana Khanda.



99% Attracted to world / sense pleasure.

Katho - Nachiketa :

- 3 Doshas of world - Bandah / Dukha Mishri
- Understand - Limitations / condition of Atrupty Bimba Ananda
- “Internalise”

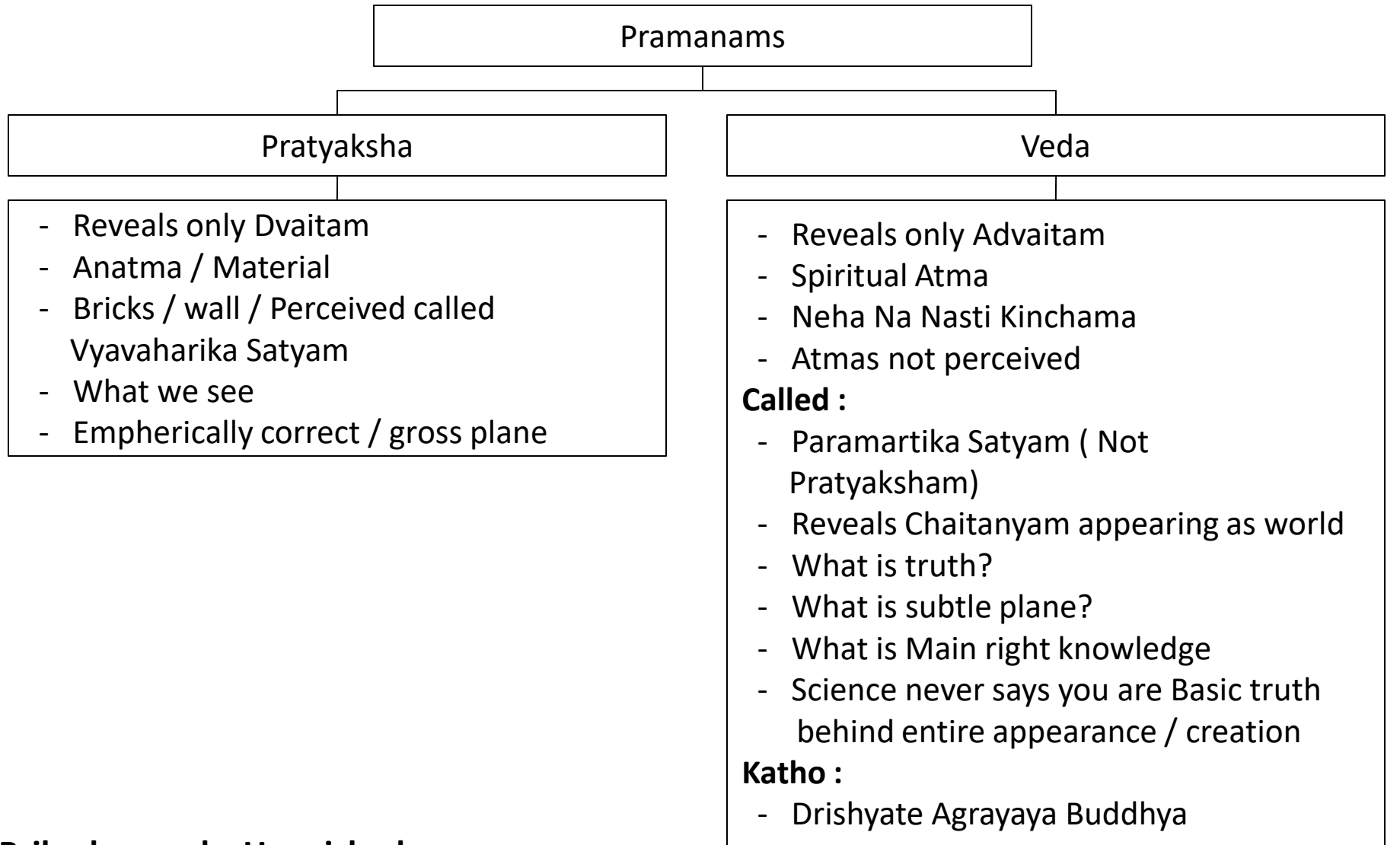


Verse 19 :

अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ ।
अद्वैतवादान्मोक्षस्स्यात् इति वेदान्तडिण्डिमः ॥१९॥

advaitadvaitavādaḥ dvau sūkṣmsthūladāśāṁ gatau ।
advaitavādānmokṣasyāt iti vedāntaḍiṇḍimāḥ ॥19॥

There are two visions: one, that of unity and the second, that of division. The vision of unity is subtle, and the vision of division is gross. Vedanta proclaims that among them, the vision of unity gives liberation. [Verse 19]



Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

Katho Upanishad :

मनसैवेदमाप्तव्यन्नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaivedamāptavyanneha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyuṃ gacchati ya iha nāneva paśyati || 11 ||

By Mind alone could this (Brahman) be obtained (Realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 – 4 - 11]

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Dr̥syate tvagryaya buddhya, suksmaya suksma-darsibhih || 12 ||

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

Why Advaita important?

- Otherwise world will trap you - 5th capsule.
- Therefore Advaita Vadad – Moksha. Know - keep smiling - Like Krishna in back ground(vision)
- In activity accept differences - Sense organs valid.
- In the back ground truth of all this is Advaitam.

Verse 20 :

कर्मिणो विनिवर्तन्ते निवर्तन्ते उपासकाः ।
ज्ञानिनो न निवर्तन्ते इति वेदान्तडिण्डिमः ॥२०॥

karmaṇo vinivartante nivartante upāsakāḥ |
jñānino na nivartante iti vedāntaḍiṇḍimāḥ ||20||

Vedanta proclaims that there is rebirth for the performers of rituals and for the Meditators, but not for the Knowers of the Self.[Verse 20]

- Veidika Karma can't give Moksha.

Jnanam :

- No travel for Atma / No birth - Rebirth Kadachit - Ever (Na jayate) Branti goes.

Verse 21 :

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षसत्फलम् ।
ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तडिण्डिमः ॥२१॥

parokṣāsatphalam karma jñānam pratyakṣasatphalam ।
jñānamevābhyasettasmāt iti vedāntaḍiṇḍimaḥ ॥21॥

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone.[Verse 21]

Karma Khanda	Jnana Khanda(Jnanam)
<ul style="list-style-type: none"> - Sow seed - Phalam later / Bavi - Preyas - Paroksha / Asat <p>Phalam :</p> <ul style="list-style-type: none"> - Unpredictable uncontrollable impermanent 	<ul style="list-style-type: none"> - Instantaneous Phalam - Sreyas - Always present / My Svarupam - Vartaman - Pratyaksham / Sat / Nitya

Visishta Advaitin :

Order :

- Karma / Jnanam / Bakti / Vaikunta / Eternal Dasa.

Advaitam - Order :

- Karma Yoga / Upasana Yoga / Bakti Yoga / Jnana Yoga - Sravanam / Mananam / Nididhyasanam - Claim Moksha here.

Verse 22 :

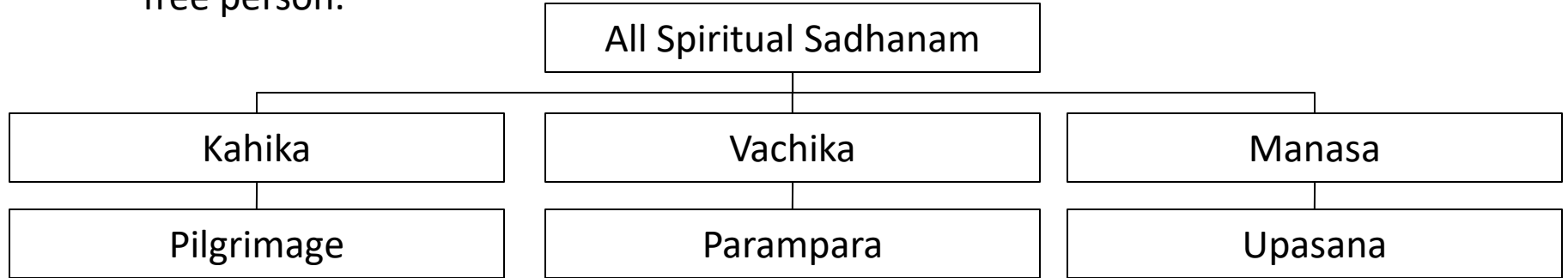
वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।
यदि न ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२२॥

vṛthā śramo'yaṁ viduṣāṁ vṛthā'yaṁ karmināṁ śramah ।
yadi na brahmavijñānaṁ iti vedāntaḍiṇḍimaḥ ॥22॥

Vedanta proclaims that all this exertion of the scholars (or Meditators) and performers of rituals is a waste, if the knowledge of Brahman is not gained.[Verse 22]

Destination / Goal :

- Aham Nitya Mukta Brahma Asmi.
- Conversion of format - Atma / Anatma, don't look at life as Burden - Go through as free person.



- Karma Yoga / Upasana Yoga - Sravanam / Mananam / Nididhyasanam.. For goal Moksha - To say I am free.

Once free :

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

- Nothing to do for Moksha - Jnani.

Converted Sadhana to Siddha :

- In spite of problem claim I am free.
 - Jnanam = Surya
 - Mind = Akasha
 - Problems = Stars
- Problem converted to being Non existent by rise of Vedanta Surya (Knowledge)

Verse 23 :

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।
परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तदिण्डिमः ॥२३॥

alam yāgairalam yogairalam bhuktairalam dhanaiḥ ।
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimāḥ ॥23॥

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth.[Verse 23]

- I have nothing to accomplish.
- Everything in creation is in me - Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in me, but I do not dwell in them. [Chapter 9 - Verse 4]

- Don't miss son / Money... Etc - குறை இல்லை.

What we Miss : without that no life!

- I am Nitya Mukta, Therefore Poorna!
- Means important, if I have to travel.

Gita :

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५.२० ॥

Resting in Brahman, with steady intellect and Undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 - Verse 20]

- Will go through Prarabda...

Lecture 8

- Brahman Satyam Jagan, Mithya is the goal.
- Life long follow disk - No licentiousness
- Karma Yoga / Upasana Yoga / values - till death.

Jnani :

- Claims only Bimba Ananda(Svarupa Ananda), Pratibimba Ananda depends on following dharma.
- Jnanam focuses on Non experiential Ananda, Violation of dharma = loss of Pratibimba Ananda.
- Verse 22, 23, 24 - Risky Slokas - Jnanis point of view - Nothing to be done!

Verse 23 :

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।
परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तडिण्डिमः ॥२३॥

alam yāgairalam yogairalam bhuktairalam dhanaiḥ ।
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimaḥ ॥23॥

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth.[Verse 23]

- Shabda Pramanam produces Pramana (Knowledge) Jnanam.
- “Aham Brahma Asmi” Tatra Veda - Aveda Bavati, shift from Δ to II format.

Verse 24 - Jnani :

अलं वैदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।
परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥२४॥

alam vedairalam śāstrairalam smṛtipurāṇakaiḥ ।
paramātmāni vijñāte iti vedāntaḍiṇḍimāḥ ॥24॥

Vedanta proclaims that once the seeker Realises his innermost Reality, no more purpose is served by the Vedas, or by various branches of knowledge, or by canon texts and The Puranas.[Verse 24]

Verse 25 :

नर्चा न यजुषाऽर्थोऽस्ति न साम्नार्थोऽस्ति कश्चन ।
जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥२५॥

narcā na yajuṣā'rtho'sti na sāmñārtho'sti kaścana ।
jāte brahmātmavijñāne iti vedāntaḍiṇḍimāḥ ॥25॥

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Āgvedathe Yajurveda, or the Samaveda. [Verse 25]

- No Aham / Mamakara, Agyanam is cause of dharma violation.

Verse 26 - By Heart Sloka :

कर्माणि चित्तशुद्धयर्थं ऐकाग्र्यार्थमुपासना ।
मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२६॥

karmāṇi cittaśud dhyaartham aikāgryāarthamupāsana ।
mokṣāartham brahmavijñānam iti vedāntaḍiṇḍimāḥ ॥26॥

Vedanta proclaims that actions are meant for the purification of the heart, meditation for the One-Pointedness of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person.[Verse 26]

Ultimate goal	Intermediate goal
<ul style="list-style-type: none">- Moksha- Mukhya Lakshyam	<ul style="list-style-type: none">- Karma Yoga(Chitta Shudhi) / Upasana Yoga(Ekagrata) / Jnana Yoga(Moksha)- Aavantara Lakshyam

Ekagrata :

- Attention span / Concentration
- Restless / Preoccupied mind(Mind under stress or duty).

Mokshartha :

- That Brahman I am (Vijnanam) Not Paroksha Jnana there is Brahman.
- Academic scholarship - Impressive no transformation.

Verse 27 :

सञ्चितागामिकर्मणि दह्यन्ते ज्ञानवह्निना ।
प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥२७॥

sañcitāgāmikarmaṇi dahyante jñānavahninā ।
prārabdhānubhavānmokṣaḥ iti vedāntaḍiṇḍimaḥ ॥27॥

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation. [Verse 27]

- Jnani - Burns Sanchita... Avoids Agami - Goes through - Prarabda.
- Has Samanya Abhimana to go through life.
- Not Vishaya Abhimana(Mama / Ahamkara)



Kama / Krodha

- Prarabda affects Anatma only
- Anatma Anubava not Jnani's Anubava → Sparsham Jigran.
- Atma Anubava is Jnani's Anubava.

4th Capsule of Vedanta :

- I am never affected by material body / mind.
- Use Jnanam to handle problems intelligently.

Verse 28 :

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८॥

na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimaḥ ॥28॥

Vedanta proclaims that for the knower's of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action.[Verse 28]

- Go through Prarabdas effects, remain Asangaha, be willing to go through at Anatma level.

Lecture 9

- Jnani not influenced by Punyam / Papam.

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 - Verse 15]

- Jnani claims Nitya Mukta - 'Nididhyasanam' - Sloka - Jnanam not Special pass for free go!
- Doesn't do Papam out of Maturity.

Verse 29 :

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम्।
प्रायश्चित्तमहो ज्ञानं इति वेदान्तडिण्डिमः ॥२९॥

buddhipūrvābuddhipūrvakṛtānām pāpakarmaṇām ।
prāyaścittamahō jñānaṁ iti vedāntaḍiṇḍimaḥ ॥29॥

Vedanta proclaims thus : 'What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly'. [Verse 29]

- Jnanam greatest Prayaschittam / Purifier.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

**Bhidyate hrdaya-granthih chidyante sarva-samsayah ।
ksiyante casya karmani tasmin drste paravare ॥ 8 ॥**

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

Gita :

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.
[Chapter 4 – Verse 37]

Verse 30 :

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥३०॥

ḍṛgdr̥śyau dvau padārthau staḥ parasparavilakṣaṇau ।
ḍṛg brahma dr̥śyaṁ māyā syāt iti vedāntaḍiṇḍimaḥ ॥30॥

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal.[Verse 30]

- All of us - Mix of Atma and Anatma.

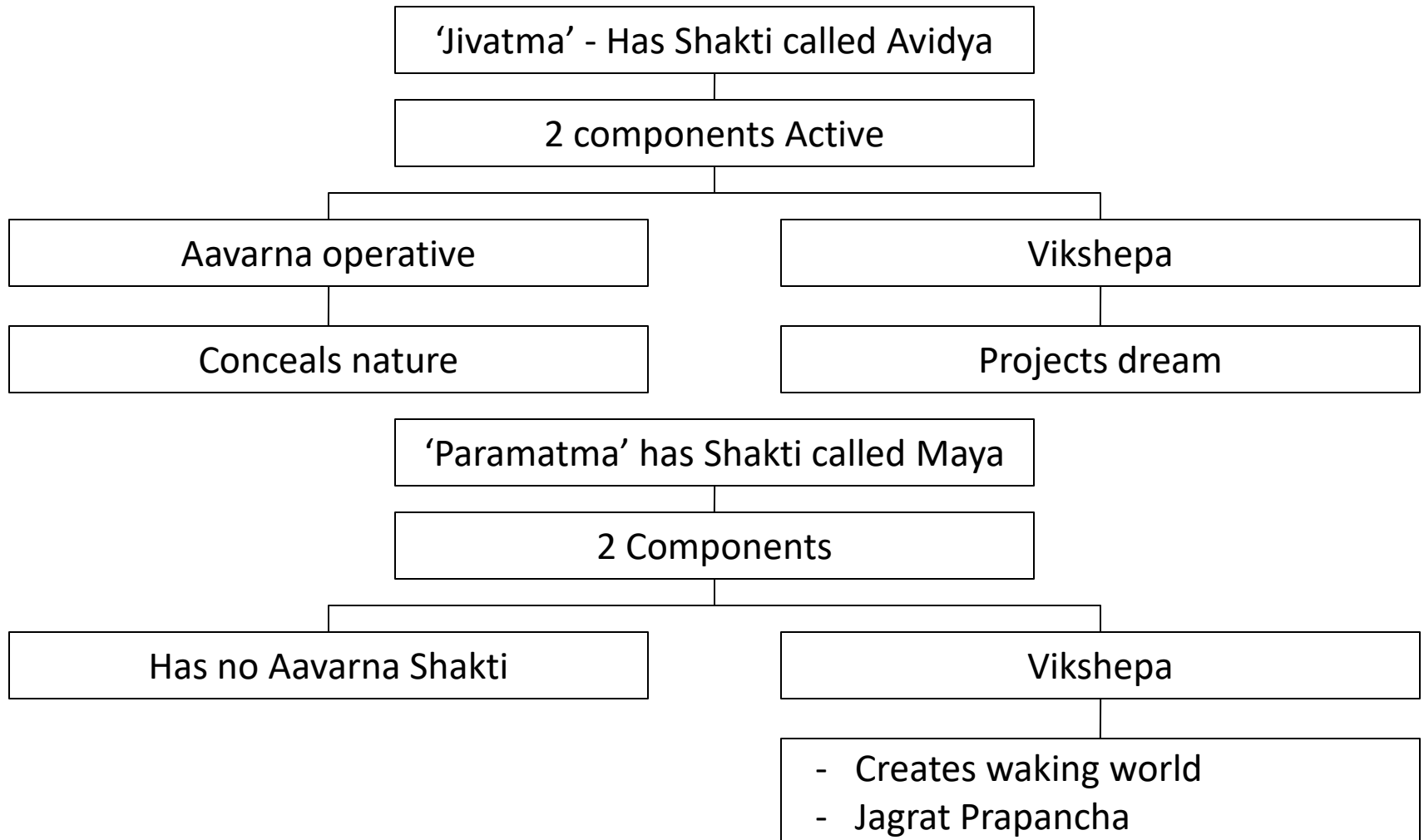
Atma	Anatma
<ul style="list-style-type: none">- Experiencer / Original Consciousness- Adrishyatvam- Abautikatvam- Nirgunatvam- Nirvikaratvam- Anagama Pahitvam- Satya Adhishtanam- Independently existent- Drk / Seer / observer / Experiencer / Brahman all the time without modification	<ul style="list-style-type: none">- What I experience - Belongs to Ahamkara Reflected Consciousness- Drishyatvam- Bautikatvam- Sagunatvam- Savikaratvam- Agama Pahitvam- Mithya- Has Borrowed existence and Consciousness- Maya- Aware of Body / Mind - Jagrat, Aware of Absence of - Sushupti Body / Mind- Ahamkara / Karta / Bokta- Drishyam

Verse 31 :

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥

avidyopādhiko jīvo māyopādhika īśvaraḥ ।
māyā'vidyāguṇātīta iti vedāntaḍiṇḍimaḥ ॥31॥

Vedanta proclaims that Ishvara (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the guna-s of the Universal Power. [Verse 31]



5th Capsule - Vedanta :

- By forgetting my nature convert life into Burden.
- By remembering nature - Life a Blessing!

Lecture 10

- I get name 'Jivatma' when I include Body / Mind Along with me.
- I get name 'Paramatma' when I do Viveka and Understand.
- Body / Mind complex should become part of Jagrat - Drishya Padartha...
- Then I claim seer / Experiencer / Sakshi / Atma - Lakshyarthā - Paramartika Svarupa Chaitanyam.
- As Jivatma... I am male / female / Anatma.

Verse 31 : Jiva has Avidya - Karana Shariram :

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥

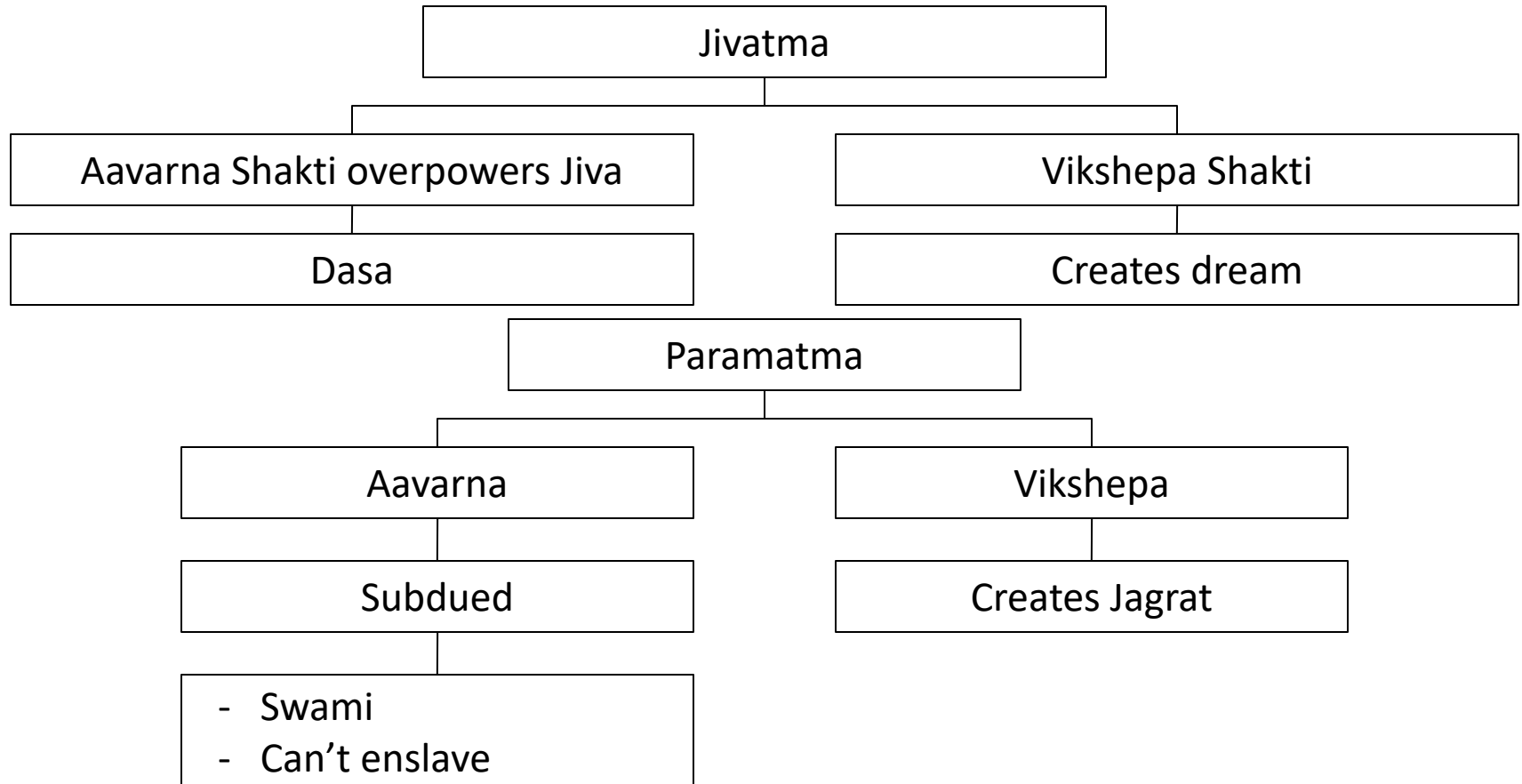
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- At time of Srishti.
- Jivatma is there during Pralayam.
- Bhagawan takes Karana Shariram of Jiva and generates relevant Sthula / Sukshma Shariram(by Maya Upadhi)
- Ishvara's Karana Shariram called Karana Prapancha.

Avidya and Maya - 2 Shaktis : Common features :

- i) Both Anaadi
- ii) Both Trigunatmikam
- iii) Both Jada Svarupam
- iv) Both Mithya - Have no existence of their own, borrow existence from Atma / Brahman.
- v) Both have Aavarna and Vikshepa Shakti(Creative Abilities - 1st chapter Panchadasi)



vi) Sleep called Nidra – Sleep, called Yoga Nidra, Pralayam has Svarupa Jnanam.

- Brahman - Beyond Avidya and Maya Upadhi

- 'Mithya'

- Rests on Brahman but Brahman not affected by both(Screen not affected by fire in Movie) Asanga / different order of reality

vii) :

- Paramatma uses 3 Gunas for Srishti - Rajas
Sthithi - Sattva
Laya - Tamas

'Paramatma' not bound Nanyam
Gune... Gita(chapter 14 - Verse 19)

Gita :

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सो ऽधिगच्छति ॥ १४-१९ ॥

When the seer, beholds no agent other than the
Gunas and knows him who is higher than me Gunas,
he attains to my being.[Chapter 14 - Verse 19]

- Jivatma used by 3 Gunas - Bound by 3 Gunas, Jivatma learns

Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and
their functions remains detached with the understanding
that the sense organs function among the sense-objects.
[Chapter 3 - Verse 28]

Verse 32 - Important :

साकारं च निराकारं निर्गुणं च गुणात्मकम् ।
तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥३२॥

sākāraṁ ca nirākāraṁ nirguṇaṁ ca guṇātmakm ।
tattvaṁ tatparamaṁ brahma iti vedāntaḍiṇḍimaha ॥32॥

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three Guna-s.[Verse 32]

- Brahman has 2 natures / Expressions

Paramartika Svarupam / Called Brahman	Vyavaharika Svarupam / Called Ishvara
<ul style="list-style-type: none">- Stick Clear / outside medium / not bent- Brahman by itself	<ul style="list-style-type: none">- Stick inside water medium / Maya medium - Body / Mind - Gunas - Appears limited / bent

- Sadharmyam Common feature - Both Anadi and Anantham.

Vaidyamyam - contrast - uncommon :

- Vastu - one
 - Jagrat- 2 children
 - Svapna - 2 children
- } Not counted 4 in ration card!

Brahman	Different order of reality - Ishvara
1) Nirguna 2) Paramartika 3) Akarta 4) Nirakara 5) No Upadhi 6) Arupa : - 2 Versions of same Brahman	1) Saguna 2) Vyavaharika 3) Maha karta - Srshti / Sthithi / Laya 4) Vishwadharam Sakar 5) With Maya Upadhi 6) Eka / Aneka Rupa

- One Paramartika appears as Vyavaharika, Therefore Advaitam.

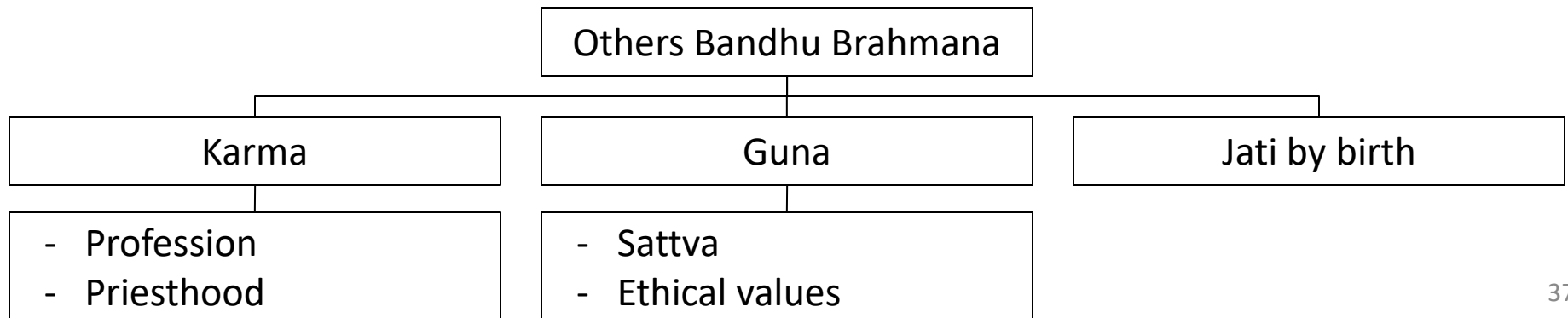
Verse 33 :

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः ।
ब्राह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तदिण्डिमः ॥३३॥

dvijatvam vidhyanuṣṭhānāt vipratvam vedapāṭhataḥ ।
brāhmaṇyam brahmavijñānāt iti vedāntaḍiṇḍimaḥ ॥33॥

Vedanta proclaims that the one who performs the enjoined actions is Dvija or twice born, that the one who studies the Vedas is Vipra, and the one who knows Brahman is Brahman. [Verse 33]

- One who knows above Nirakara / Nirgunam / Drk Seer - is Brahman / Jnani.



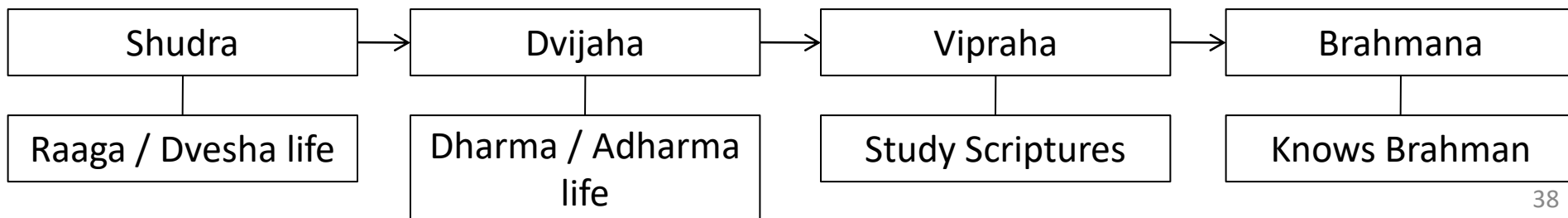
Pandityam - Brihadaranyaka Upanishad : Chapter 3 - Section 8 - Jnani alone Brahmana

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽज्ञानायपिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणः
पुत्रैषणायाश्च विर्तैषणायाश्च लोकेषणायाश्च व्युत्थायाश्च भिक्षाचार्यं चरन्ति;
या ह्येव पुत्रैषणा सा विर्तैषणा, या विर्तैषणा सा लोकेषणा, उभे ह्येते एषणे एव भवतः ।
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठान्नेत् । बाल्यं च पाण्डित्यं च निर्विद्याश्च मुनिः,
अमौनं च मौनं च निर्विद्याश्च ब्राह्मणः; स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव,
अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ mohaṃ jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ
viditvā brāhmaṇaḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca
nirvidyātha munih, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ? yena syātteneḍṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamaṃ brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.' Thereupon Kahola, the son of Kuṣītaka, kept silent.[3 – 5 - 1]

Gone through Journey :



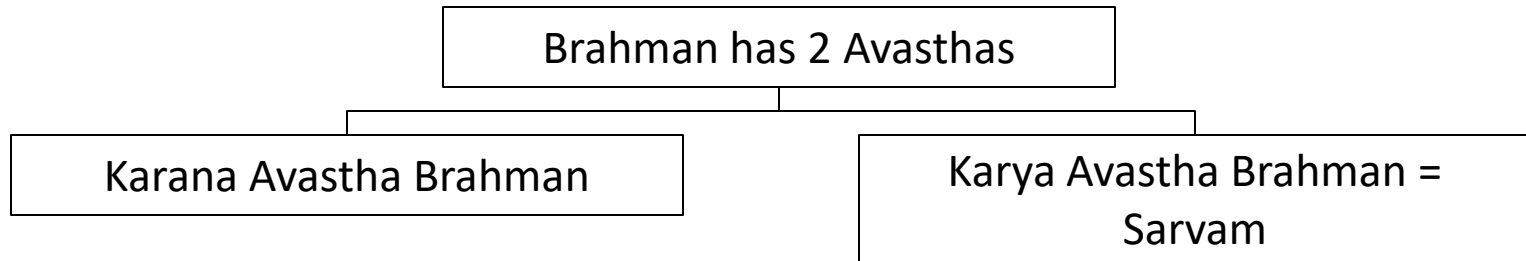
Important - Verse 34 :

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।
न कार्यं कारणाद्भिन्नं इति वेदान्तडिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvaṁ brahmātmanā sthitam ।
na kāryaṁ kāraṇādbhinnaṁ iti vedāntaḍiṇḍimahaḥ ॥34॥

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. [Verse 34]

- Brahman is everything(Sarvam) = Gold is everything.
- Gold alone appears as everything(Ornament)
- Brahman alone appears as everything(Jagat).
- When Brahman doesn't appear as everything, its called Brahman.

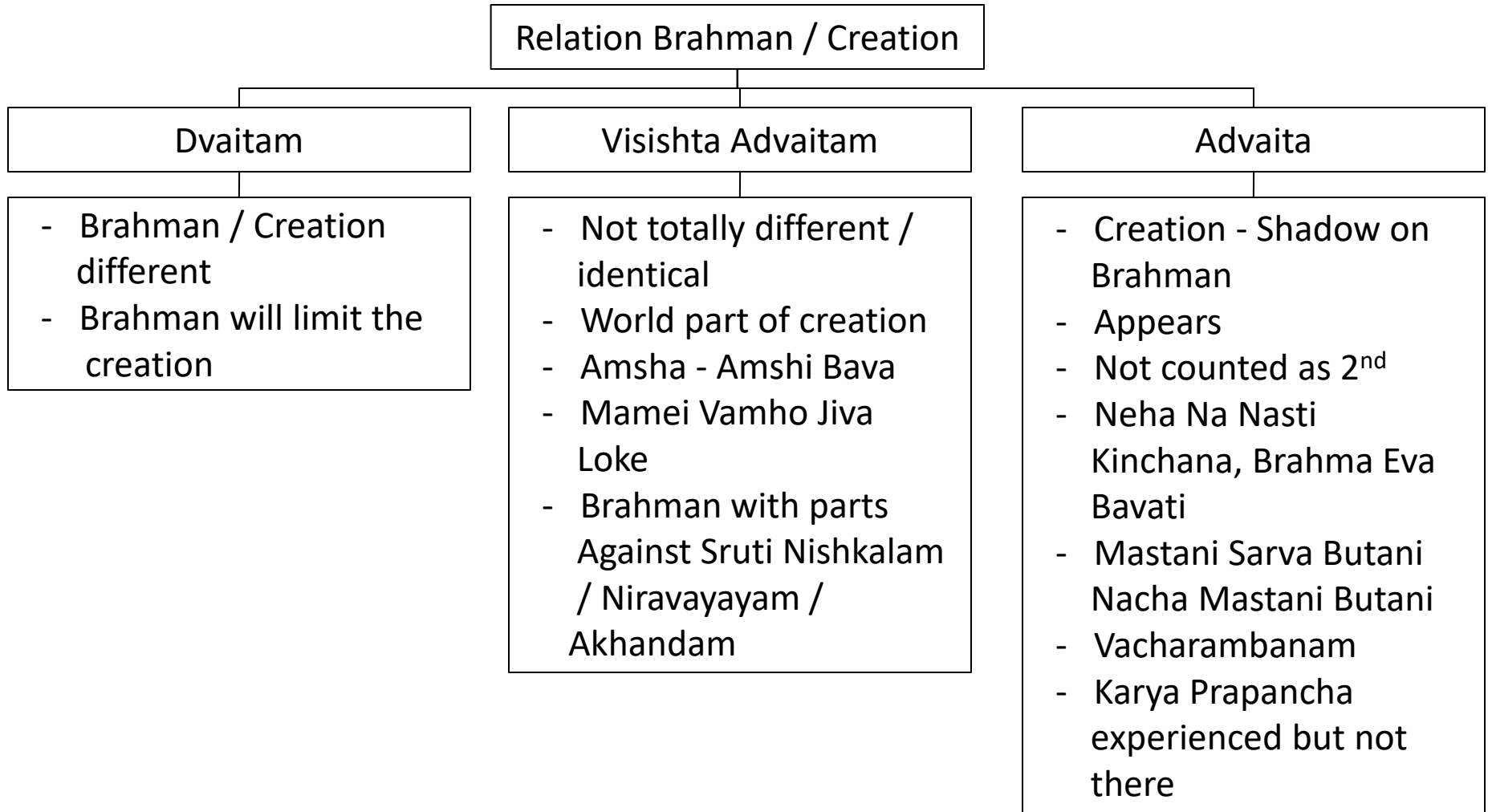


What is relation between Brahman and Creation? Not 2

Brahman and Creation	Problem
<ul style="list-style-type: none">- Not totally identical- Not totally different	<ul style="list-style-type: none">- Then world - Ashuddhi Raaga / Dvesha / Sukham / Dukham- They have Karana / Karya Sambandha- Satya / Mithya Sambandha

Only Carefully Understand :

- Gold / chain / Rope / Snake not identical, not different.



Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (Five) senses, with mind as the sixth.[Chapter 15 - Verse 7]

Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

All this world (Universe) is Pervaded by me in my Unmanifest form (Aspect); all beings exist in me, but I do not dwell in them.[Chapter 9 - Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

Nor do beings exist (In reality) in me, behold my divine yoga supporting all beings, but not dwelling in them, I am my self, the efficient cause of all beings. [Chapter 9 - Verse 5]

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be Realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.[4 – 4 - 19]

Katho Upanishad :

मनसैवेदमाप्तव्यन्नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaivedamāptavyanneha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyuṃ gacchati ya iha nāneva paśyati || 11 ||

By Mind alone could this (Brahman) be obtained (Realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 – 4 - 11]

- Relationship - Assumes 2 – Wrong.

Verse 35 :

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।
तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥३५॥

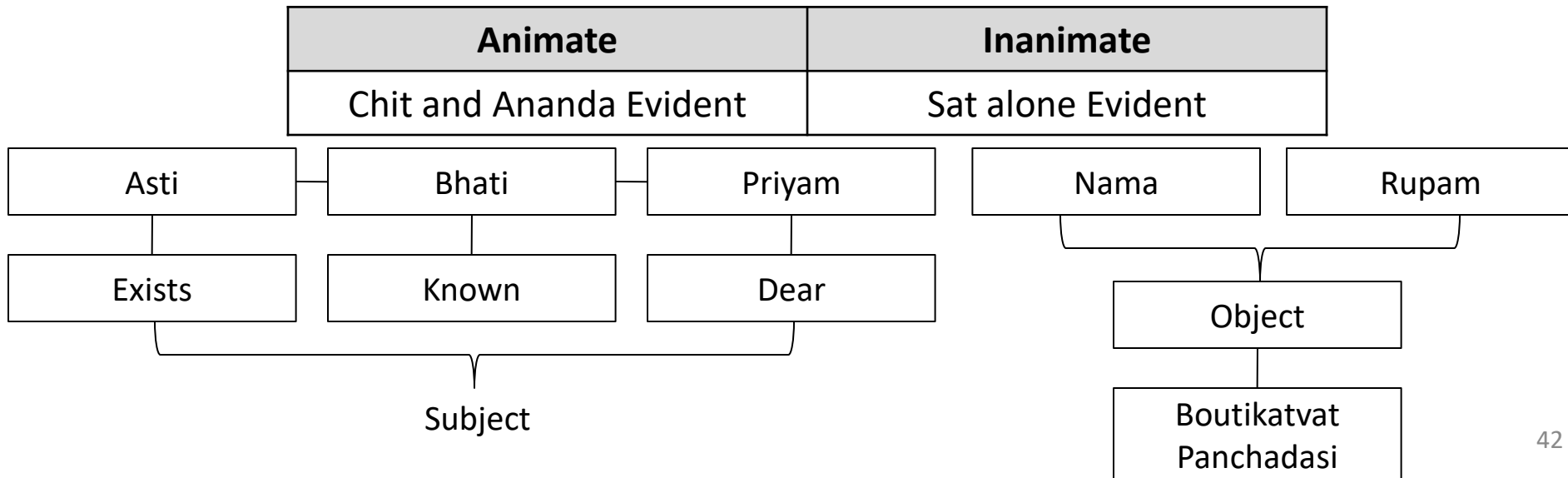
sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu ।
tasmād brahmamayaṁ sarvaṁ iti vedāntaḍiṇḍimaḥ ॥35॥

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman.[Verse 35]

Mithya borrows - 3 Factors:

Satta	Sphurti	Soureshmyam
- Existability	- Consciousness - Visibility - Sentiency	- Ananda

Therefore Adhara - Adhaya Sambandha



- Product not different from its Cause.

Verse 36 : Pot – Etc :

अवस्थात्रितयं यस्य क्रीडाभूमितया स्थितम् ।
तदेव ब्रह्म जानीयात् इति वेदान्तडिण्डिमः ॥३६॥

avasthātritayam yasya krīḍābhūmitayā sthitam ।
tadeva brahma jānīyāt iti vedāntaḍiṇḍimaḥ ॥36॥

One has to Recognise that Brahman alone is manifesting as the three-fold experience of waking, dream and deep-sleep states and this experience serves as Its playground. This is the proclamation of Vedanta. [Verse 36]

- Born out of mind, Pot doesn't exist separate from mind.

Brahman :

- Original cause - 6th Chapter : Chandogyo Upanishad.

Verse 37 :

यन्नादौ यच्च नास्त्यन्ते तन्मध्ये भातमप्यसत् ।
अतो मिथ्या जगत्सर्वं इति वेदान्तडिण्डिमः ॥३७॥

yannādau yacca nāstyante tanmadhye bhātamapyasat ।
ato mithyā jagatsarvam iti vedāntaḍiṇḍimaḥ ॥37॥

Whatever is not there in the beginning and in the end, but appears in-between, is unreal. Therefore, Vedanta proclaims that this entire universe is unreal.[Verse 37]

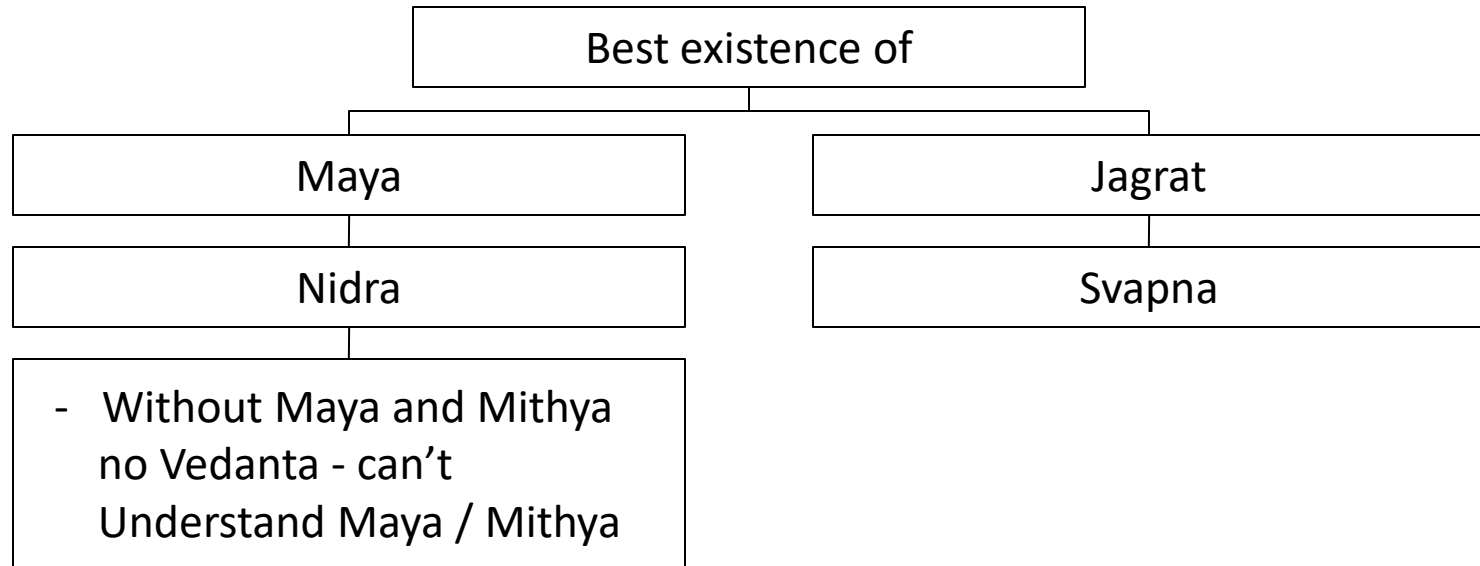
- Brahman can't claim - I am Brahman
- Maya power important
- Existence - Intrinsic nature of Brahman
- Sthula can't exist
- Mind and Prana required



Which goes into 3 Avasthas

Sruti Sara Samudharanam :

- Avastha Traya is attribute of mind.



For Brahman :

- Kshetrajna, Paramatma, mind with Avastha Trayam is play ground - Kshetram.
- Playground mind becomes Ahamkara / Karta / Bokta / Father / Boss...

Remember :

- I am Sakshi = Brahman, family connected to Sthula Shariram, As Sakshi - ever free.
- Once Sakshi Linked to mind... body... truly – Noodles!

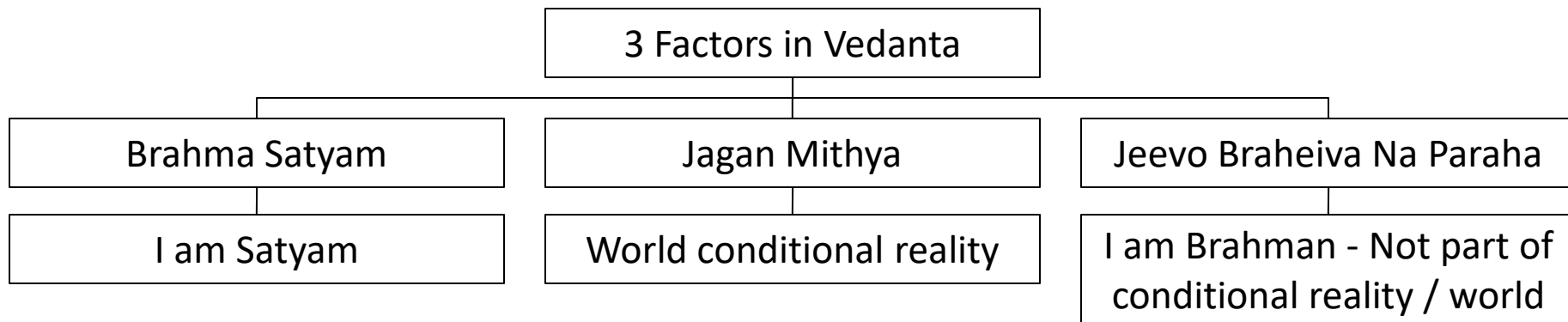
As Sakshi = Swimming Pool revelation comes	As Ahamkara = Swimming Pool ↓ Burial ground
--	---

Verse 38 :

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् ।
ब्रह्मैवैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥३८॥

yadastyādaṁ yadastyante yanmadye bhāti tatsvayam ।
brahmaivaikamidaṁ satyam iti vedāntaḍiṇḍimahaḥ ॥38॥

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, It alone is the Reality. [Verse 38]



Ahamkara / World(Necklace) :

- Subject to Arrival / Departure
- Adou / Ante Nasti
- Name → Therefore commit Blunder / form = Pot.

Brahman = Gold :

- What's not before / After - Appears, Therefore Asat.
- Doesn't have independent existence, Jagat Available only in Jagrat.
- Svapna Jagat and Svapna Seer Available only in Svapna.

Prapanchas Mutually exclusive :

- Sarvam Jagat - Mithya - Chandogyo has Experiencability / orderliness / utility.

Verse 39 :

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् ।
मोक्षार्थी पुरुषश्श्रेष्ठः इति वेदान्तडिण्डिमः ॥३९॥

puruṣārthatrayāviṣṭāḥ puruṣāḥ paśavo dhruvam ।
mokṣārthī puruṣaśśreṣṭhaḥ iti vedāntaḍiṇḍimaha ॥39॥

Drum beat of Vedanta proclaims that people who are passionately committed to the three fold human Endeavour's (dharma, artha and kaama) are indeed ignorant, whereas the one committed to liberation is pre-eminent. [Verse 39]

Satyam	Mithya
<ul style="list-style-type: none">- Adav - Asti- Ante - Asti- Madhye - Asti- Sarvada Asti	<ul style="list-style-type: none">- Pot exists in middle with Borrowed 'Existence'- Jagrat world exists in middle with 'existence' from Brahman

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

- Avastha Trayam comes and goes, Sakshi - Svayambati therefore Nondual.

Verse 40 :

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।
तथा ब्रह्म जगत्सर्वं इति वेदान्तडिण्डिमः । ४० ।

*Ghaṭakudyādikaṁ sarvaṁ mṛttikāmātramēva ca,
Tathā brahma jagatsarvaṁ iti vēdāntaḍiṇḍimaḥ. 40*

The pot, the wall etc are indeed clay alone. In the same way, Drum beat of Vedanta proclaims that all this universe is Brahman alone. [Verse 40]

- Come to Moksha - Dharma / Artha / Kama - Starting points.
- En Chedavedi

Verse 41 :

षण्णिहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् ।
एकं बुद्ध्वाऽश्नुते मोक्षं इति वेदान्तडिण्डिमः ।। ४१

*Ṣaṇṇihatya trayam hitvā dvayam bhittvā'khilātigam,
Ēkaṁ buddhvā'snutē mōkṣaṁ iti vēdāntaḍiṇḍimaḥ. 41*

The seeker should eliminate the six enemies (desire, anger, miserliness, delusion, arrogance, jealousy), transcend the three Gunas (Sattva, rajas, Tamas), get rid of the false notion of division and realize the non dual Brahman. Vedanta proclaims that this realization liberates the person. [Verse 41]

- Spiritual Sadhana - 6, 3, 2, 1.

1st Step :

Eshana Tyaga	
3) Desires : <ul style="list-style-type: none">- Seeker should drop - No Moksha through then- Trayam Hitva How to drop : <ul style="list-style-type: none">- (2) - Karma Yoga / Upasana Yoga <p style="text-align: center;">↓</p> <p style="text-align: center;">Pancha Maha Yagya</p>	<ul style="list-style-type: none">- Putra / Loka / Vitta Eshana <p style="text-align: center;">↓</p> <p style="text-align: center;">Brihadaranyaka Upanishad = Saptanna Brahmanam - Chapter 3 - 5 - 1)</p> <ul style="list-style-type: none">- Kahola Brahman - Chapter 1 - 4 (Putra / Loka)

Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षदूब्रूह, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽज्ञानायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मनं विदित्वा ब्राह्मणः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं चरन्ति;
या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः ।
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठान्नेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव,
अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ
viditvā brāhmaṇaḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācāryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca
nirvidyātha munih, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ? yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamam brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 – 5 - 1]

2nd Step : Jnana Yoga :

- Know Nondual truth called Atma, I appear as Jivatma and Jagat (Vesham)
- Ekam Budhva
- Paramartika Satyam.

3rd Step - Drop :

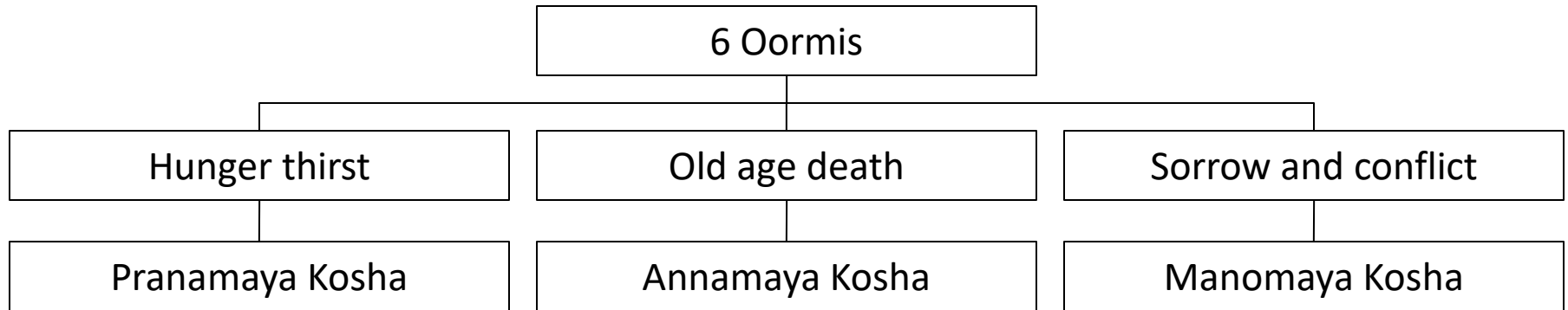
- 2 - Kartrutva / Boktrutva
- Vijnanamaya Kosha.

Gita :

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५ ॥

Indeed, no one can ever remain without action even for a moment, because everyone is helplessly made to do action by the Gunas born of Prakrti. [Chapter 3 - Verse 5] 49

4th Step - Eliminate 6 fold problem :



- 5 Koshas belong to matter, Waves belong to water.
- Matter - Matter interaction can't be avoided.

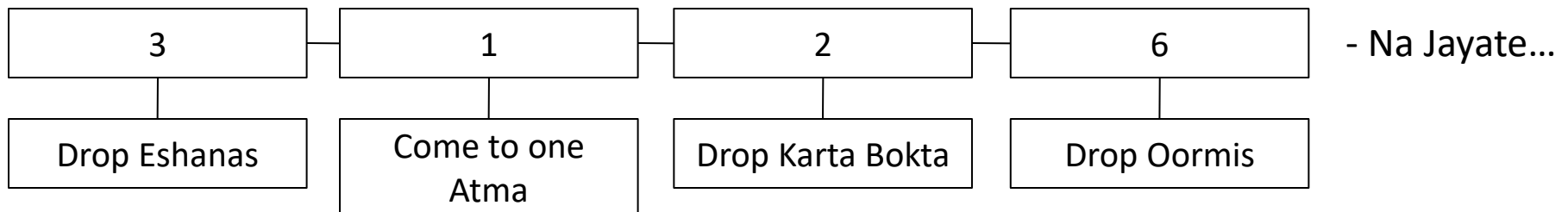
Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects.
[Chapter 3 – Verse 28]

- I drop my Abhimana of 5 Kosha, Koshas problem not mine.

Stages :



Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

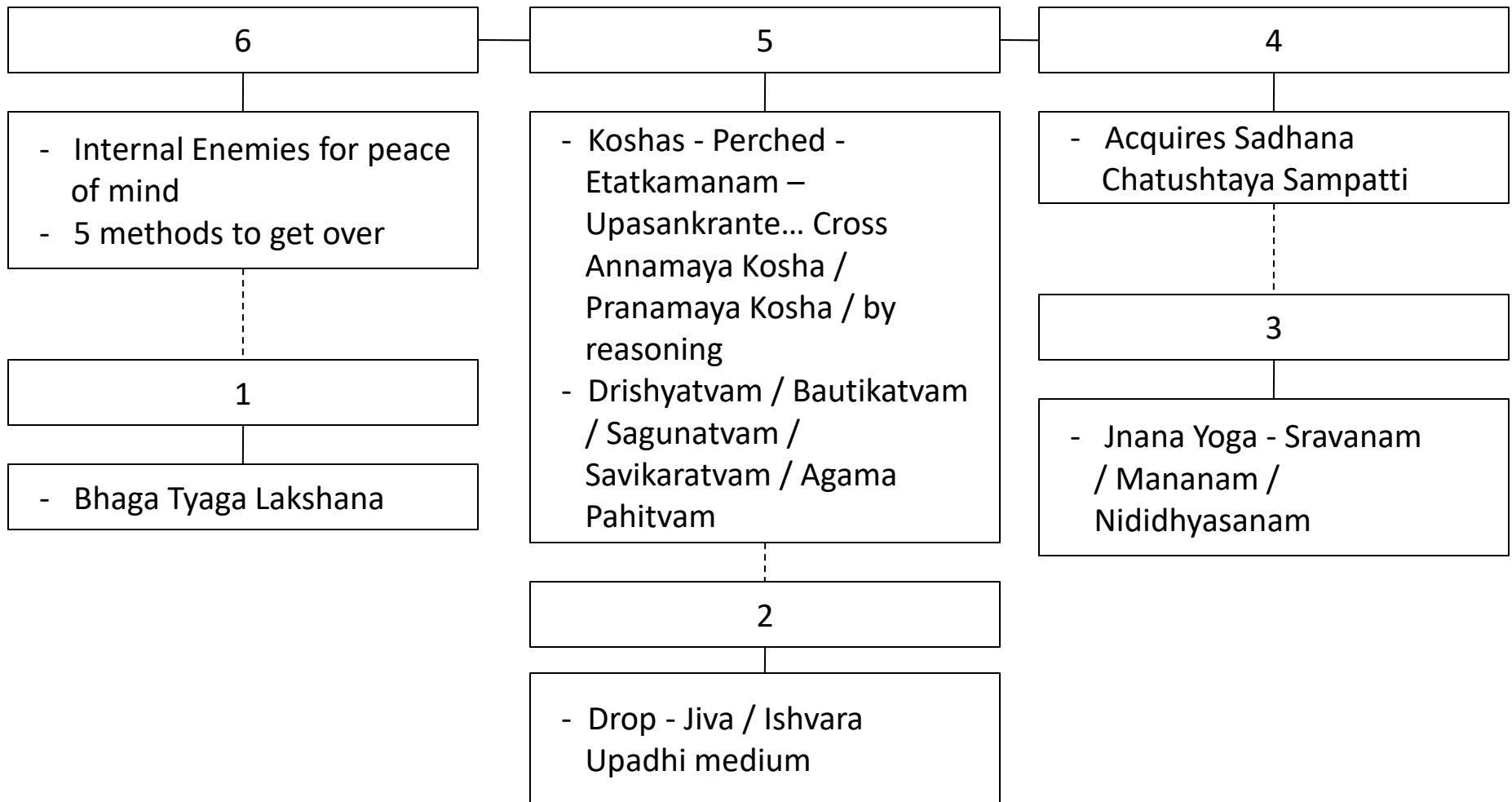
He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

Verse 42 :

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्त्रिकम्।
द्वयं हित्वाऽऽश्रयेदेकं इति वेदान्तदिण्डिमः । ४२ ।

*Bhittvā ṣaṭ pañca bhittvā`tha bhittvā`tha caturastrikam,
Dvayaṃ hitvā`śrayēdēkaṃ iti vēdāntaḍiṇḍimaḥ. | 42 |*

Drum beat of Vedanta proclaims that the seeker should get rid of the six infirmities(sorrow, delusion, fear of old age, death, thirst and hunger). the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego) and the three attachments; further the seeker should give up the divisive tendency and take refuge in the non dual reality. [Verse 42]



Viveka / Satsanga / Pratipaksha Bavana :

Kama - Contentment

- Krodha - Anger - Patience / Titiksha
- Madha - Pride / Ego - Humility
- Prarthana Sankalpa - Auto suggestion, 1st thing in morning, I will be alert to Kama - I won't succumb to pressure.

- Include Upadhi - Different / Jiva / Ishvara / Bheda
- Remove Upadhi – Identical.

Rearrange - Very Good :

6	4	3	5	2	1
Enemies	Sadhana Chatushtaya Sampatti	Sravanam / Mananam / Nididhyasanam	Cross 5 Koshas	Drop Medium	Atma

- Jivas medium = Sharira Trayam
Ishvara's Medium = Prapancha Trayam
- } When Adjustment set Aside Ekagraha

Verse 43 :

देहो नाहमहं देही देहसाक्षीति निश्चयात् ।
जन्ममृत्युप्रहीणोऽसौ इति वेदान्तडिण्डिमः । ४३ ।

*Dēhō nāhamahaṃ dēhī dēhasākṣīti niścayāt,
Janmamṛtyuprahīṇō'sau iti vēdāntaḍiṇḍimahaḥ. | 43 |*

I am not the body; I am the indweller of the body; I am the witness of the body; One who has such a clear understanding will be liberated from the cycle of death and birth - this Drum beat of Vedanta proclaims. [Verse 43]

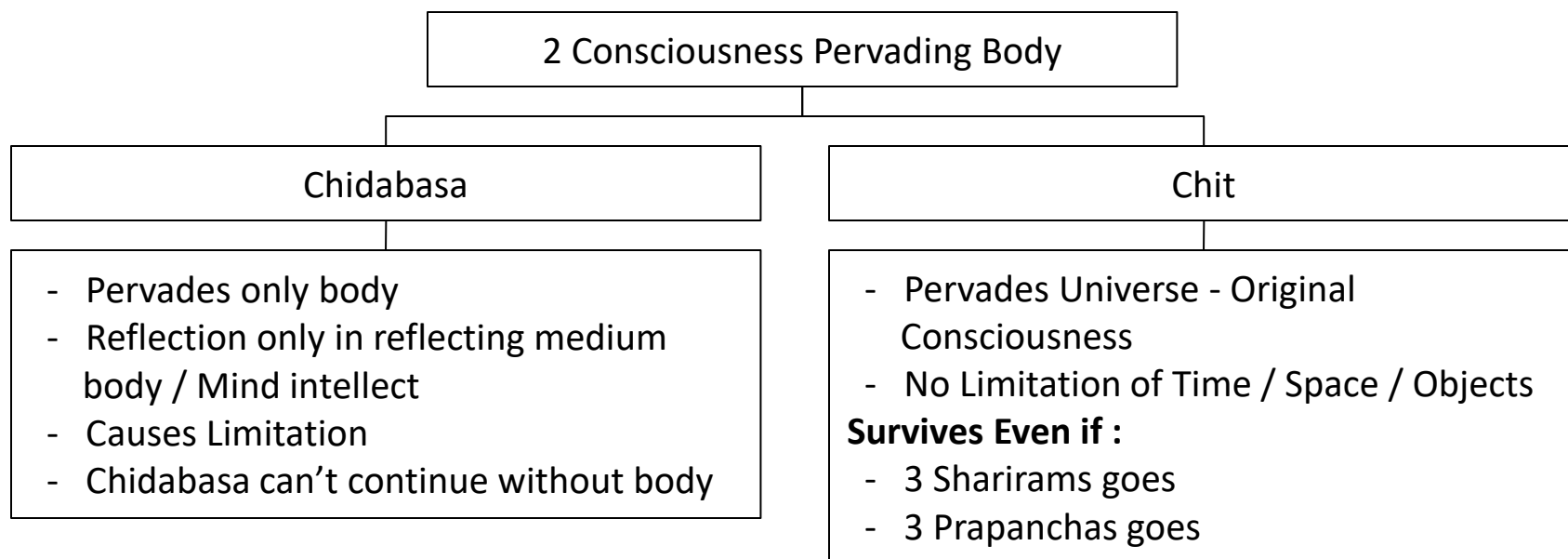
- Renounce 6 - Oormis
6 - Enemies
- } By Sadhana Chatushtaya Sampatti - Sravanam / Mananam /
Nididhyasanam - Drops 5 Koshas / come to Atma / 2 Upadhis

Change orientation :

- I am not body / Mind / Intellect - Come to Atma.
 - Annamaya Kosha - Birth death
 - Manomaya Kosha - Shoka Moha
 - Pranamaya Kosha - Hunger thirst
- } Kosha Tyaga should lead to Ormis Parityaga

Vedanta Makes :

- Only cognitive / Intellectual difference. No physical difference.
- Experience sunset / Sunrise / Know - No sun rise.
- I am Dehi - which illumines and makes known Annamaya Kosha / Manomaya Kosha / Pranamaya Kosha... not affected by Anandamaya Kosha....
- Pervading / Enlivening / Surviving.



Dehi Sakshi	Chit	Deha Shariram (All 3 together required to claim Aham Brahman Asmi)
Reflecting Consciousness	Original Consciousness	Reflecting Medium

- Ignorant claim, reflecting Consciousness / Reflecting Medium as I, wise claim Original Consciousness as i.

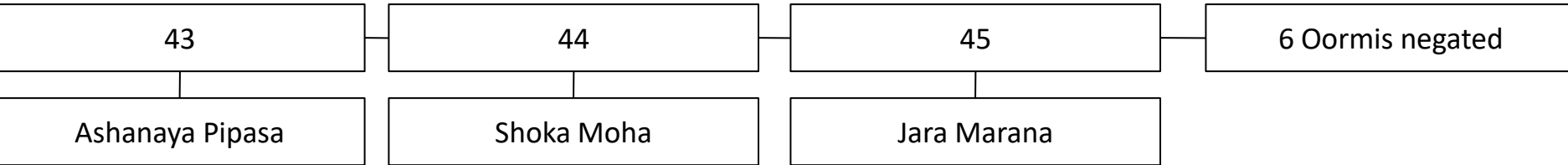
Verse 44 :

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात् ।
क्षुत्पिपासोपशान्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४४ ॥

*Prāṇō nāhamahaṃ dēvaḥ prāṇasākṣīti niścayāt,
Kṣutpipāsōpaśāntiṣsyāt iti vēdāntaḍiṇḍimaḥ. 44*

I am not the life force (praana); I am the witness of the life force. I am the self shining Atman. One of free from the afflictions of hunger and thirst because of such a clear vision - Drum beat of Vedanta proclaims.[Verse 44]

- I am Original Consciousness not reflecting Consciousness / Ahamkara / Pramata conventional names.



- I am not Pranamaya Kosha / Manomaya Kosha / Annamaya Kosha - I am free Says Jnani.

Verse 45 :

मनो नाहमहं देवः मनस्साक्षीति निश्चयात् ।
शोकमोहापहानिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४५ ॥

*Manō nāhamahaṃ dēvaḥ manassākṣīti niścayāt,
Śōkamōhāpahāniṣsyāt iti vēdāntaḍiṇḍimaḥ. 45.*

I am not the mind; I am the self shining witness of the mind. This clear vision eliminates sorrow and delusion - Drum beat of Vedanta proclaims. [Verse 45]

Jnani doesn't claim Grief :

- I am illuminator of conditions of mind.
- In Atma grief / Negatives of mind absent, Sravanam / Mananam / Nididhyasanam brings down “ FIR”
- Bhagawan's mind goes through emotions when Baktas Cry!!
- Freedom only at Atma level.

Verse 46 - I am free from Vijnanamaya Kosha :

बुद्धिर्नाहमहं देवो बुद्धिसाक्षीति निश्चयात् ।
कर्तृभावनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः । ४६ ।

*Buddhirnāhamahaṃ dēvaḥ buddhisākṣīti niścayāt,
Kartṛbhāvanivṛttissyāt iti vēdāntaḍiṇḍimaḥ. | 46 |*

I am not the intellect; I am the self shining witness of the intellect. Clear vision of this truth eliminates sense of Doership
- Drum beat of Vedanta proclaims. [Verse 46]

- Kartrutva / Boktrutva Abhimana.

Aham Na Buddhi - But used for transaction :

- At will drop Abhimana, like dropping moonlight, knowing its sunlight.
- Knowing truth - I am Buddhi Sakshi
- Chaitanyam - Use worldly language.
- I am not reflecting Consciousness / Pramata / Ahamkara / Vijnanamaya Kosha not Karta / Bokta.
- All Sanchita / Agami burnt.

Say internally I have no Prarabda!

- Nitya Mukta Atma now.

Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [Chapter 3 - Verse 28]

Verse 47 :

नाज्ञानं स्यामहं देवोऽज्ञानसाक्षीति निश्चयात् ।
सर्वानर्थनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः । ४७ ।

*Nājñānaṃ syāmaham dēvō`jñānasākṣīti niścayāt,
Sarvānarthanivṛtṭiṣyāt iti vēdāntaḍiṇḍimaḥ. | 47. |*

I am not the ignorance; I am the self shining witness of the ignorance. This clear vision eliminates all misfortunes - Drum beat of Vedanta proclaims. [Verse 47]

- Annamaya Kosha / Avidya Rupam / Agyanam / Karana Shariram/ Anirvachaniya / Anaadi = Blankness experienced in sleep.
- Nothing in Experiencable form = Everything in potential Unmanifest form.
- I am not Annamaya Kosha because I am experiencing it = Zero not nothingness but Unmanifest - Potential form.
- What I experience is object I am Subject = All future problems hiding in it.
- Annamaya Kosha = Experienced state Agyana Na mama.
- I am Devaha - Not Reflecting Consciousness / Pramata / Pragya / Chidabasa but Original consciousness / Turiya.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, Uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the Nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Once conviction comes - Liberation automatic!!

Separate 5 Koshas :

- By logical reasoning / Understand / Drishyatvam / Gunatvam / Savikaratvam / Agama Pahitvam / Bautikatvam.
- I am consciousness enlivening / pervading mind not mind called Sakshi = Jnani = Mukta - Material.

Verse 48 :

अहं साक्षीति यो विद्यात् विविच्यैवं पुनः पुनः ।
स एव मुक्तोऽसौ विद्वान् इति वेदान्तदिण्डिमः ॥ ४८ ॥

*Ahaṁ sākṣīti yō vidyāt vivicyaivam punaḥ punaḥ,
Sa ēva muktō'sau vidvān iti vēdāntaḍiṇḍimaḥ. 48*

'I am the witness alone'. whoever Recognises thus by constant discrimination alone is the Realised person, declares Vedanta.[Verse 48]

Verse 49 - Good : Universe :

नाहं माया न तत्कार्यं न साक्षी परमोऽस्म्यहम् ।
इति निस्संशयज्ञानात् मुक्तिर्वेदान्तदिण्डिमः ॥ ४९ ॥

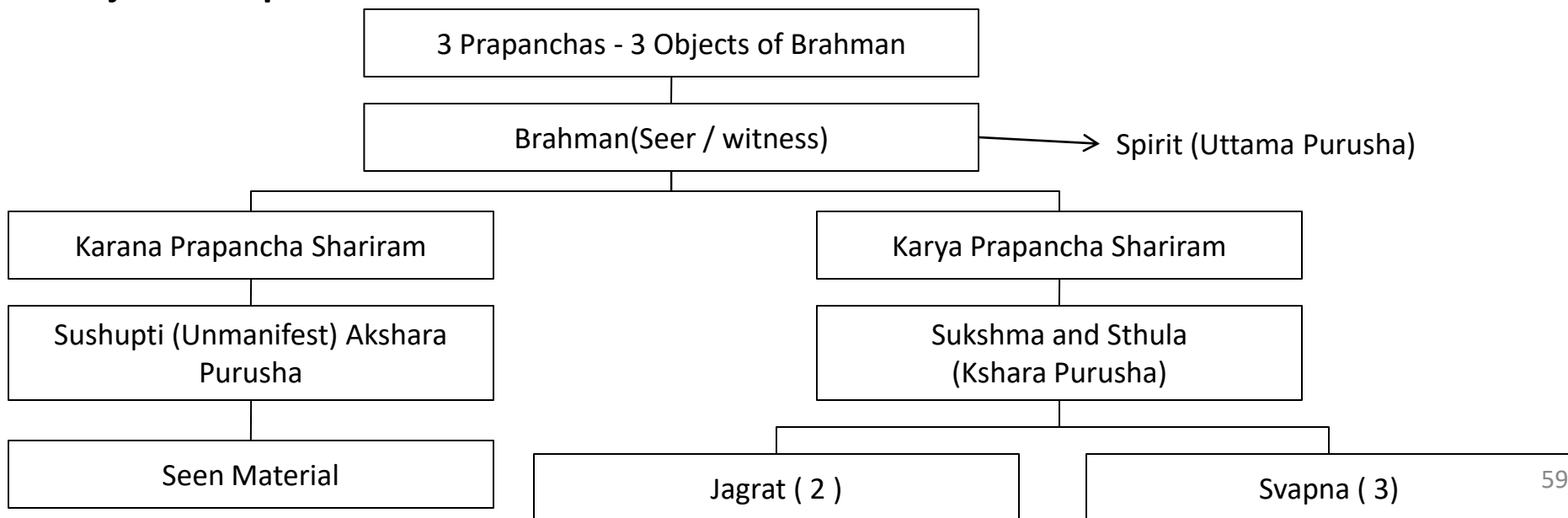
*Nāham māyā na tatkāryaṁ na sākṣī paramō'smyaham,
Iti nissamśaya jñānān muktirvēdāntaḍiṇḍimah. ॥ 49 ॥*

I am neither the Maaya nor its effects; I am not even the witness. I am the Supreme Reality. One who knows this truth without an iota of doubt gets liberated, declare Vedanta. [Verse 49]

Karana Prapancha	Karya Prapancha
<ul style="list-style-type: none">- Experienced in Sushupti experienced- As Unmanifest / Blankness / Everything potential form	<ul style="list-style-type: none">- Experienced in Jagrat / Svapna

- Universe(Vishva) seen goes into Unmanifest form in sleep.
 - Called Karana Prapancha
 - Called Maya in Vedanta(Dormant form)

Its Object of experience :



All :

- 3 have Drishyatvam / Savikaratvam...
- Who am I... ? “ seer “ / Sakshi / witness of this 3 Prapanchas with opposite features.
- Adrishyatvam / Abautikatvam / Avirgunatvam / Avikarma / Aagama Pahitvam.
- I am aware of their existence / Arrival / Features - Paramaha.
- Jagat Karanam Aham Asmi.

Nis - Samshaya Jnanam :

- I was / Am / Ever will be Brahman.

When I hesitate, ask intellect to question Can't claim Mukti - why?

- No time gap between Jnanam and Moksha.
- Mukti is nature of Brahman / Svarga.
- No connection status between Mukti status and Anatma like waking and dream.
- Refine available Anatma mind as hobby!

Verse 50 :

नाहं सर्वमहं सर्वं मम सर्वमिति स्फुटम् ।
ज्ञाते तत्त्वे कुतो दुःखं इति वेदान्तडिण्डिमः ॥ ५० ॥

*Nāhaṃ sarvamahaṃ sarvam mama sarvamiti sphuṭam,
Jñātē tattvē kutō duḥkhamiti vēdāntaḍiṇḍimaḥ. ॥50॥*

I am none (of the creation); I am all; everything is me and mine. "Where from the sorrow arises for one who clearly knows this reality thus?" questions Vedanta.[Verse 50]

Mama Bavami	Aham Bavami	Aham Na Bhavami
<ul style="list-style-type: none"> - Everything belongs to me / Mine because I am Atma - Whole creation product born out of me <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none"> - Tasmad Etasmat.. 	<ul style="list-style-type: none"> - Everything is me 	<ul style="list-style-type: none"> - Everything not me

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

Missed

48 - Most difficult :

- Discriminate / Discern / separate Sakshi from.

Reflected Consciousness	Reflecting Medium
<ul style="list-style-type: none"> - Reflecting consciousness - Mind - Difficult 	<ul style="list-style-type: none"> - Reflecting Body - Easy

Reflected Consciousness	Original Consciousness
<ol style="list-style-type: none"> 1) Confined to body only - Formed in Panchakosha 2) Spatially limited, time wise limited 3) Depends on Reflecting Medium for its Existence 4) Chidabasa subject to rise and fall Yajnavalkya to Meitreyi <ul style="list-style-type: none"> - When mind rises at time of creation, along with mind, Chidabasa rises and resolves in Pralayam - Ethebyo Butebyo Samuthutheya - Samyena Anuvinashyati Bovacha Yagnavalkyas. - Reflecting Consciousness will get dissolved Nanare Moham.... 	<ol style="list-style-type: none"> 1) Original Consciousness is all pervading 2) Original consciousness - Spatially - Limitless, time wise - Limitless 3) Original Consciousness - Has Independent existence 4) Original consciousness - Not subject to rise / Fall 5) Nityam <ul style="list-style-type: none"> - I am pure Consciousness - claim - Doesn't rise and fall, awareness principle - Pure 'Consciousness' can't claim / can't think but exists - One who claims 'Consciousness' with conviction is a Jnani

Verse 50 :

- Creation comes out from Karanam
As Karyam and resolves into Karanam

Fundamental of Vedanta

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

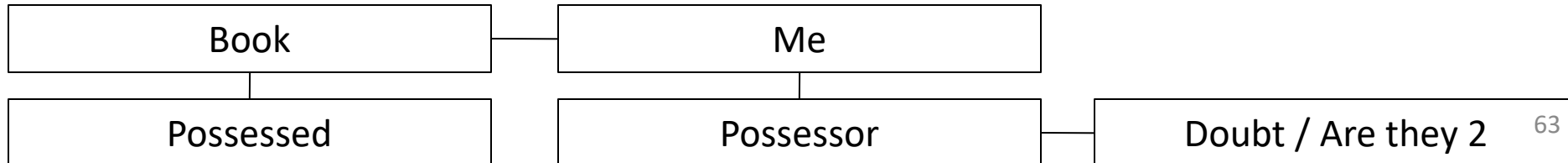
- World born / rests / resolves into me.

1) Mama Bavami :

- Everything in creation belongs to me because I am Karanam.

2) Aham Bavami :

- Book belongs to me.



- Karanam alone appears in form of Karyam.
- Therefore not 2 - But one everything appears as me(Nondual Established)

Everything appears as me 2nd Statement :

- Aham Sarvam Asmi, Mastani Sarva Butani.

3rd Statement :

- Aham Sarvam Na - Everything not me because it includes good and bad.
- Everything not my real nature Intrinsic nature but everything is my appearance (appears because of me)
- Anyatra dharma...
- Even if I appear as them, their attributes do not belong to me.

Gita :

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am Myself, the efficient cause of all beings.
[Chapter 9 – Verse 5]

- Not real Maya.
- Straight stick appears bent stick in water medium
- In Jiva - Jagat / Ishvara medium, I appear distorted.
- I am not touched by them.
- Jnani - Part of Anatma feels discomfort.

Verse 51 - Vyashti Sat :

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते ।
सा सत्ताऽऽत्मा न सन्देह इति वेदान्तडिण्डिमः ॥ ५१ ॥

*Dēhādipañcakōśasthā yā sattā pratibhāsate,
Sā sattā''tmā na sandēha iti vēdāntaḍiṇḍimāḥ. ॥ 51 ॥*

The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declare Vedanta.[Verse 51]

- Experienced in Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha...
- Body is - Independent entity
 - Not part of body like hair / Nail.

Brahman = Karanam(Nature - Sat chit Ananda)

→ Products - Karyam

Vyashti / Shariram

Samashti / Prapancha

Verse 51

Verse 52

Verse 53

Verse 54

Verse 55

Verse 56

Sat

chit

Ananda

Sat

Chit

Ananda

Lakshyarth Aikyam

Verse 57

Verse 58

Verse 59

Sat in
Vyashti
and
Samashti
identical

chit

chit

Ananda

Ananda

Existence :

- Not limited by boundary of body. Continues to exist after fall of body.
- Not accessible because medium is missing.
- Existence in the body not of the body, Light in the moon not of the moon (Belongs to sun)

- Light is experienced along with moon
Existence is experienced along with body / mind.
- I am not the body - I am 'Existence' in the body. Light is in the moon... but light is not of the moon.
- Consciousness is in the mind - But Consciousness is not of the mind.
- Ananda is in the body but not of the Body / Mind.
- I am - Used by all Consciousness beings
- Universal.

I am	Young / happy
'Existence' invariable factor	Arrives and Departs

Verse 52 :

देहादिपञ्चकोशस्था या स्फूर्तिरनुभूयते ।
सा स्फूर्तिरात्मा नैवान्यत् इति वेदान्तडिण्डिमः ॥ ५२

*Dēhādipañcakōśasthā yā sphūrtiranubhūyatē,
Sā sphūrtirātmā naivānyat iti vēdāntaḍiṇḍimāḥ. 52*

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta. [Verse 52]

- I am existent is self Evident
- Awareness also self Evident / Conscious.
- Self Awareness(Sphurti / light / Consciousness) and Awareness of others.

Sleep :

- I am aware that I am not aware of anything.
- Individualised and Non Individualised Awareness
- Attributes belong to Sthula / Sukshma / Karana Shariram, Unqualified awareness = Atma.
- I am not body / Mind - Through which awareness is manifest.
 - Through which light is manifest
 - Mediums variable / Awareness is invariable
 - I am Chit Atma

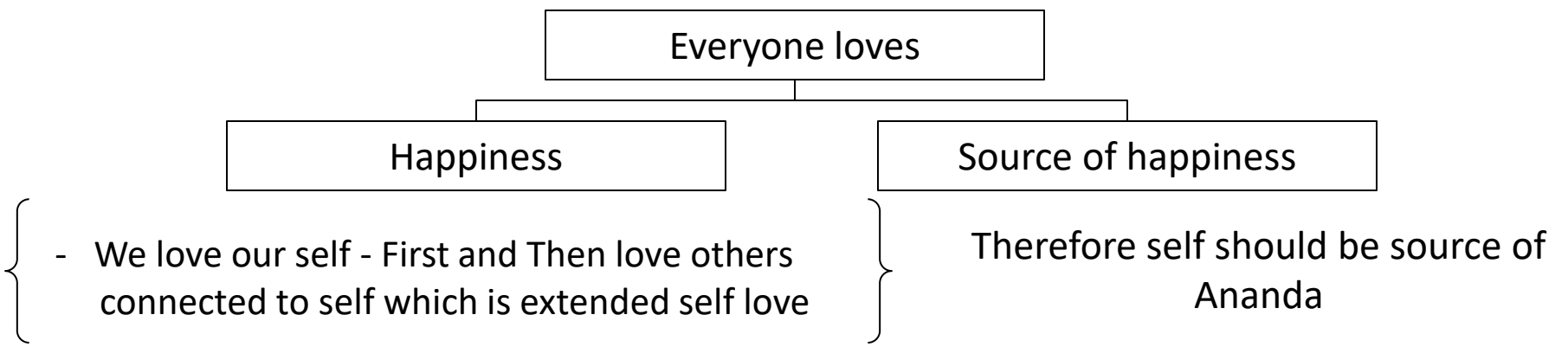
Verse 53 - I am Nature of Ananda :

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते ।
सा प्रीतिरात्मा कूटस्थ इति वेदान्तदिण्डिमः ॥ ५३

*Dēhādipañcakōśasthā yā prītiranubhūyatē,
Sā prītirātmā kūṭastha iti vēdāntaḍiṇḍimāḥ. 53*

We experience love or joy in the five sheaths beginning with the body sheath. That pure joy alone is utter unchangeable Atman, declares Vedanta. [Verse 53]

- I can experience only something other than myself.
- Atma Ananda never available for objectification.
- Reflecting medium for Ananda is mind
- If Reflecting Medium - Dull / Disturbed / less Ananda.



- Self is not source of Dukham.
- Instinctive self love proves originally Ananda Svarupa...

3 Stages :

- Prema, Udasina, Dvesha, love, indicates happiness - Lakshyarth of 'Jivatma'
- Self love Kutastha - Non variable.

Verse 54 - Tat Pada :

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् ।
सा सत्ता परमं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५४

*Vyōmādipañcabhūtasthā yā sattā bhāsatē nṛṇām,
Sā sattā paramaṁ brahma iti vēdāntaḍiṇḍimāḥ. 54*

Human beings comprehend the existence in the five elements beginning with space. Vedanta declare that existence is the Supreme Brahman. [Verse 54]

- Creation = 5 Butas and Products.
- Existence we experience in 5 Butas - Akasha / Vayu / Agni / Apaha / Prithvi (is)

Clip	Is
Object	Existence

- Sunlight pervades objects
- Existence - Pervades - Objects.
- Focus on ever existence - Sat - Param Brahma.

Verse 55 :

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते ।
सा चिदेव परं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५५

*Vyōmādipañcabhūtasthā yā cidēkānubhūyatē,
Sā cidēva param brahma iti vēdāntaḍiṇḍimaḥ. 55*

The awareness that is intrinsic to the knowledge of the five elements is Supreme Brahman, declares Vedanta .[Verse 55]

- Chit Associated with 5 Butas which are known.

Indirect Answer	Direct Answer
<ul style="list-style-type: none"> - Existence and Consciousness not 2 one and same - Presence of one presupposes presence of other 	<ul style="list-style-type: none"> - Clip existence only when there is knowledge (Jnanam / Consciousness) <p>Law :</p> <ul style="list-style-type: none"> - Whatever is associated with 'Existence' is Associated with Knowledge means consciousness

Isness	Knownness
Satta	Chit

Verse 56 :

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते ।
सा प्रीतिरेव ब्रह्म स्यात् इति वेदान्तडिण्डिमः ॥ ५६

*Vyōmādipañcabhūtasthā yā prītiranubhūyatē,
Sā prītirēva brahma syāt iti vēdāntaḍiṇḍimāḥ. 56*

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta.
[Verse 55]

Butas associated with Ananda :

- Chair space - Loved
 - Agni in winter - Loved
 - Water in summer - Loved
 - Prithvi in rainy - Loved
- } Preethi

How to know God!?

- Love God intensely.

Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

*yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti || 1 ||*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Other than Brahman - No happiness.
- Satyam Jnanam Anantham Brahman - Brahmananda Valli.
- Tat Pada Lakshyarth.

Verse 57 :

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५७ ॥

*Dēhādikōśagā sattā yā sā vyōmādibhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. 57*

The existence manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [Verse 57]

- There is difference between body and Akasha both existence - Sat - No difference in Satta.
- Light falling on my Body - Your body no difference.

Existence :

- In micro body and Macro universe same, one all pervading 'Existence' - Anantham Brahman.

Lecture 16

- Water in wave and ocean same.
- Vyashti Sat and Samashti sat same.
- Mithya Panchabuta exists only when backed by / Supported by satyam.
- World = Karyam Brahman and Namarupa

World is known :



Indicates it is pervaded by Consciousness.

- Only when objects in medium of 'Consciousness', then known.
- Knownness of world indicates presence of 'Consciousness' / Chit in the world.
- Existence - in Pancha Koshas / Butas same
- Existence - Not part / Product / Property of body.
- No Pramanam to talk about difference in Sat - No small Existence and big Existence – Ekam – Formless.

Verse 58 :

देहादिकोशगा स्फूर्तिः या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५८ ॥

*Dēhādikōśagā sphūrṭiḥ yā sā vyōmādhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. 58*

The knowingness manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [Verse 58]

- World awareness possible because it is floating in medium of Awareness(both Panchabutas / Koshas).

Law :

- 'Existence' presupposes chit / Jnanam / Knowledge / Awareness.
- Awareness is non-divisible, Micro/ macro belongs to Kosha / Buta - Not medium awareness.

Verse 59 :

देहादिकोशगा प्रीतिः या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५९ ॥

*Dēhādikōśagā prītiḥ yā sā vyōmādi bhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. || 59 ||*

The Joy that is manifest in the five sheaths beginning with the body and in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. [Verse 59]

Ananda in Buta / Kosha is same :

- Suppressed / Manifest due to mind's problem.

Example :

- Sandalwood covered in fungus.
- Atma - Covered by Agyana / Samshaya.
- You love ice-cream / House / Money / Because it gives Ananda



Means



Goal - My nature

- Love in world for Objects and Ananda - Synonymous



Love for myself... Same

- Space not Divided Graded - Love / Ananda - Not Divided / Graded.
- Division is Adhyasa - Taittriya Upanishad : Priya Happy / Moda Happy / Pramada happy.
- Reflecting Medium is Graded.

Verse 60 :

सच्चिदानन्दरूपत्वात् ब्रह्मैवात्मा न संशयः ।
प्रमाणकोटिसन्धानात् इति वेदान्तडिण्डिमः ॥ ६० ॥

*Saccidānandarūpatvāt brahmaivātmā na saṁśayaḥ,
Pramāṇakōṭisandhānāt iti vēdānantaḍiṇḍimaḥ. 60*

The intrinsic nature of awareness is existence-awareness-happiness. This is also established by countless means of Knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone. [Verse 60]

- Jivatma / Paramatma - Not Similar
 - Not 2
 - “But one and same - Identical”
 - 2 words one entity - “Water” / Wave, ocean(words) - Ananda in both same.
- Ananda not part / products / of Mind.
- Hiranyagarbha pervades all mind
- Not limited by boundary of mind.
- Survives when mind dissolved.

Verse 61 :

न नामरूपे नियते सर्वत्र व्यभिचारतः ।
अनामरूपं सर्वं स्यात् इति वेदान्तडिण्डिमः ॥ ६१ ॥

*Na nāmarūpē niyatē sarvatra vyabhicārataḥ,
Anāmarūpaṃ sarvaṃ syāt iti vēdāntaḍiṇḍimaha. 61*

The names and forms of all objects are unsteady at all times and in all places. Therefore, declare Vedanta, the reality of everything is beyond names and forms. [Verse 61]

Verse 62 :

न जीवब्रह्मणोर्भेदस्सत्तारूपेण विद्यते ।
सत्ताभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६२ ॥

*Na jīvabrahmaṇōrbhēdassattārūpēṇa vidyatē,
Sattābhēdē na mānaṃ syāt iti vēdāntaḍiṇḍimaha. 62*

There can be no difference between the individual and the Brahman in terms of existence, because there is no way of establishing (Using a means of knowledge) the difference in terms of existence between them, Declares Vedanta. [Verse 62]

Verse 63 - Chit :

न जीवब्रह्मणोर्भेदस्स्फूर्तिरूपेण विद्यते ।
स्फूर्तिभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६३ ॥

*Na jīvabrahmaṇōrbhēdassphūrtirūpēṇa vidyatē,
Sphūrtibhēdē na mānaṃ syāt iti vēdāntaḍiṇḍimaha. ॥ 63 ॥*

There can be no difference between the individual and the Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, Declares Vedanta. [Verse 63]

- Consciousness - Same in Micro / Macro
- Has no size, Arupam.

Visishta Advaita / Dvaitam :

- Lord Big, I am small.

Verse 64 - Ananda :

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते ।
प्रियभेदे न मानं स्यात् इति वेदान्तदिण्डिमः ॥ ६४ ॥

*Na jīvabrahmaṇōrbhēdaḥ priyarūpēṇa vidyatē,
Priyabhēdē na mānaṃ syāt iti vēdāntaḍiṇḍimaḥ. 64*

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (Using a means of knowledge) the difference in terms of joy between them, Declares Vedanta. [Verse 64]

- Same in Micro and Macro
- Gradation belongs to mind - Reflecting medium
- Brightness / Dullness.
- Nama Rupa / Seemingly existent / conscious, not intrinsic.

Lecture 17

Normally :

1 st Stage : Jr. Level Vedanta	
<ul style="list-style-type: none">- World and Anatma has no Ananda- Dog Mistaking bone as source of Ananda	<ul style="list-style-type: none">- Therefore search Atma Ananda inside- Turn inwards- Yo Veda Nihitam Guhayam- Atma within source of happiness - world / Anatma - Dukham

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Problem :

- Anatma exists outside independently.
- Atma inside / Anatma outside - 2 entities.
- 2 Satyams.

2nd Stage :

- Atma within also - 'Nirupa'
- Existence of world because of pervasiveness of Atma.
- World not Anatma only But Atma - Anatma mix.
- World - Anatma - Bone - Doesn't have happiness.
- Happiness belongs to Atma part of world which is myself - Sakshi Chaitanya.
- Pure Anatma doesn't exist anywhere / Anytime.
- I give Joy to ice-cream Nama Rupa (Sat chit Atma)

World = Atma / Anatma Mix :

Atma	Anatma Mix
<ul style="list-style-type: none">- Part gives Joy- Atma not inside / outside everywhere- Akhandam Divisionless	<ul style="list-style-type: none">- Doesn't have Isness- Tongue / ice-cream doesn't give Joy- My own reflection in the thought gives Joy

- Any Joy / Ananda I experience Anywhere / Anytime is Atma Ananda - Don't Dismiss world and sit in 'Mind'

Jnani :

- No division in Vishayananda and Atmananda.
- Pure Anatma doesn't exist Anywhere!

Jr. Vedanta	Jr. Vedanta
- Atma within	<ul style="list-style-type: none"> - Atma within also - Closing eyes not important - Not forgetting teaching, important - For remembering teaching can't close eyes!

Verse 65 :

न जीवब्रह्मणोर्भेदः नाम्ना रूपेण विद्यते ।
नाम्नो रूपस्य मिथ्यात्वात् इति वेदान्तडिण्डिमः ॥ ६५ ॥

*Na jīvabrahmaṇōrbhēdaḥ nāmnā rūpēṇa vidyatē,
Nāmnō rūpasya mithyātvāt iti vēdāntaḍiṇḍimaḥ. 65*

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta. [Verse 65]

Verse 66 :

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः ।
व्यष्टेस्समष्टेरेकत्वात् इति वेदान्तडिण्डिमः ॥ ६६ ॥

*Na jīvabrahmaṇōrbhēdaḥ piṇḍabrahmaṇḍabhēdataḥ,
Vyaṣṭēssamaṣṭērēkatvāt iti vēdāntaḍiṇḍimaḥ. 66*

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because of both of them are one and the same...thus proclaims Vedanta. [Verse 66]

Verse 67 :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तडिण्डिमः ॥ ६७ ॥

*Brahma satyaṁ jaganmithyā jīvō brahmaiva nāparaḥ,
Jīvanmuktastu tadvidvān iti vēdāntaḍiṇḍimaḥ. 67*

Brahman alone is real, whereas the world is unreal. The one who knows that is indeed liberated even while living proclaims Vedanta. [Verse 67]

Verse 68 :

अनामरूपं सकलं सन्मयं चिन्मयं परम्।
कुतो भेदः कुतो बंध इति वेदान्तडिण्डिमः ॥६८॥

*Anāmarūpaṃ sakalaṃ sanmayaṃ cinmayaṃ param,
Kutō bhēdaḥ kutō bandha iti vēdāntaḍiṇḍimaḥ. 68*

Everything is the supreme reality, which is beyond names and forms. That reality is the Crystallised existence-consciousness. 'where is the division? where is the bondage?', demands Vedanta.[Verse 68]

- Between Jivatma and Paramatma - No difference.

Opponent :

- You accept different forms, Nama / Rupa angle, not Satchitananda Angle.
- Wave / ocean - Water (Not Big / Small)

Verse 69 :

न तत्त्वात्कथ्यते लोको नामाद्यैर्व्यभिचारतः।
वटुर्जरठ इत्याद्यैरिति वेदान्तडिण्डिमः ॥६९॥

*Na tattvāt kathyatē lōkō nāmādyairvyabhicāraṭaḥ,
Vaṭurjaraṭha ityādyairiti vēdāntaḍiṇḍimaḥ. 69*

The individual is addressed by such ever changing appellations as the young, old etc. In doing so, declares Vedanta, the people are not addressing the real nature of the person. [Verse 69]

- Priya / Moda / Pramoda - Fluctuate - 3 Vritti's - Pratibimba.
Satchitananda - Atma - changeless - Bimba – Uniform.

Verse 70 :

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः ।
अनामत्वादयुक्तत्वादिति वेदान्तडिण्डिमः ॥ ७० ॥

*Nāmarūpātmakaṃ viśvamindrajālaṃ vidurbudhāḥ,
Anāmatvādayuktatvāditi vēdāntaḍiṇḍimāḥ. ॥ 70 ॥*

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. it does not deserve to be Categorised, because the name are ever-changing to such an extent that they are not names at all, declares Vedanta. [Verse 70]

- Verse 68, 69, 70 = “Jagan Mithya”
- Viswam / Universe = Namarupa



Represents Shabda / Sparsha /

= Magical / Experiential / Not fact / Not logical / But seen.

Indra = Parameshwara - Master of tricks

Jalam = Network in which he traps all.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-API Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- World = opportunity of entertainment, remember nature - Entertainment forget - Pain.

Vey important - Realisation :

1 st Category	2 nd Category	3 rd Category
<ul style="list-style-type: none"> - Existent / Sat - Can't negate - Na Badhyate 	<ul style="list-style-type: none"> - Non existent / Asat - Need not negate 	<ul style="list-style-type: none"> - Veda Negates Nama / Rupa / Prapancha - Mithya - Sat / Asat Vilakshanam - Beyond - Unique to Vedanta - Seemingly existence which alone can be negated - Rope snake / Dream / Mirage water / our intelligence

Vivekachudamani 108 :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhuta' nirvacanīyarūpā || 109 ||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- Sannapya Sannapy.... “Anirvachaniyam” / Mithya



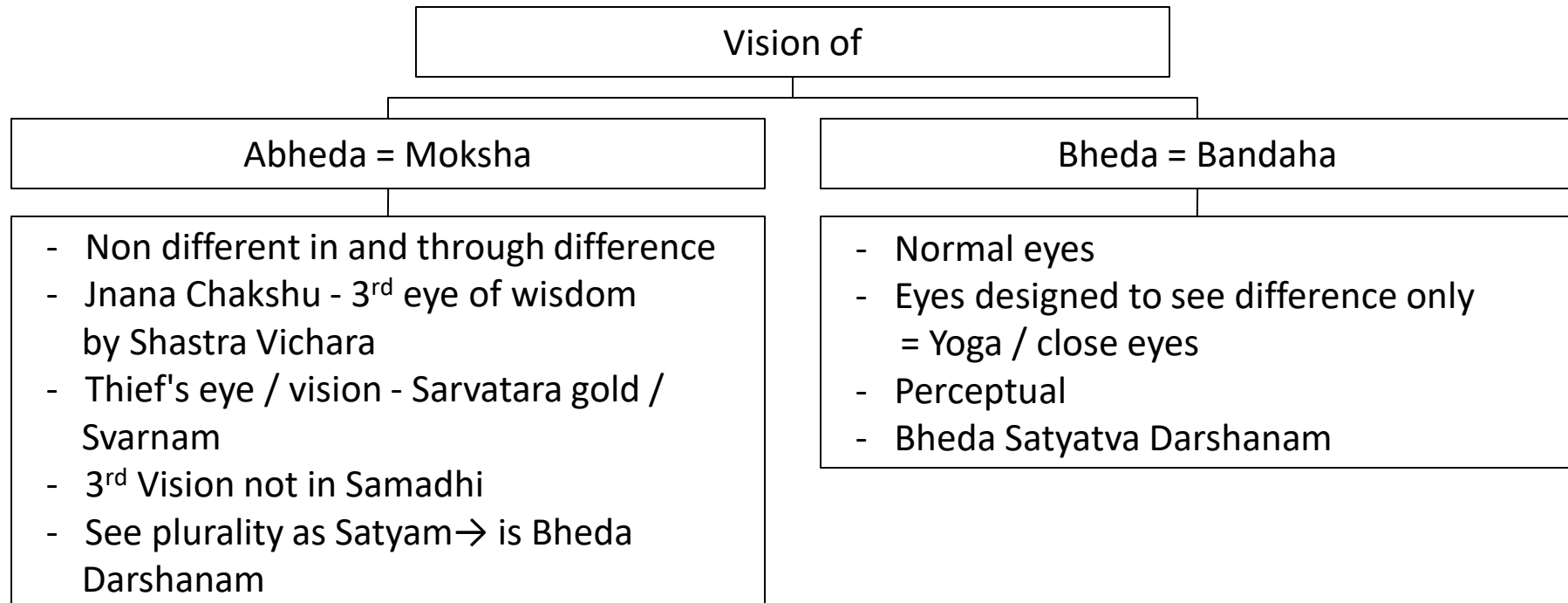
Not Sat / Asat

Verse 71 : important :

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।
सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः । ७१ ।

*Abēdadarśanam mōkṣassamsārō bhēdadarśanaḥ,
Sarvavēdāntasiddhānta iti vēdāntaḍiṇḍimāḥ. 71*

The vision of non difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portion of all Vedas, declares Vedanta. [Verse 71]



Bottom-line of All Vedas :

- Brahma Satyam, Jagan Mithya - Important to remember.

Write : HW : Brahman Lakshanam :

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and Attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Mandukya Upanishad : For teacher memory important.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,

adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram

prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, Uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the Nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Lecture 19

Verse 71 - Advaitam :

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।
सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः । ७१ ।

*Abēdadarśanam mōkṣassamsārō bhēdadarśanaḥ,
Sarvavēdāntasiddhānta iti vēdāntaḍiṇḍimaḥ. 71*

The vision of non difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portion of all Vedas, declares Vedanta. [Verse 71]

- Atma as reality / Satyam.

Bheda Darshanam	Vedanta
<ul style="list-style-type: none">- Perceptually through sense organ- Itself doesn't cause Samsara- Bheda Satyatva Darshana is Samsara- Taking perceived difference as absolute reality is Samsara <p>Conclusion :</p> <ul style="list-style-type: none">- Problem caused by Avidya / Maya...	<p>Wisdom :</p> <ul style="list-style-type: none">- Perceived Dvaitam is Mithya

- Paramartika level means having vision / 3rd eye from Shastra / Shastra Chakshu.
- Shastra Drishti in Vyavahara = Paramartikam.
- Not in 2 separate worlds, Very important for me!

Shastra blessing Buddhi - Important :

- Pashyan / Srinvan.... Neiva Kinchit Karoti... Awareness is Paramartika / Tritiya Chakshu / Moksha.
- Taking duality as Reality is Bandaha.

Verse 72 :

न मताभिनिवेशित्वात्र भाषाऽऽवेशमात्रतः ।
मुक्तिर्विनाऽऽत्मविज्ञानादिति वेदान्तडिण्डिमः । ७२ ।

*Na matābhinivēśitvānna bhāṣā''vēśamātrataḥ,
Muktirvinā''tmavijñānāditi vēdāntaḍiṇḍimāḥ. 72*

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without knowledge of the self. [Verse 72]

- Use worship - Dress / Words - Language etc for Chitta Shudhi.
- Shastriya Darshanam - Jnana Chakshu important.
- Words don't liberate – Artha, Message, liberates - Na Basha / Vesha...
- I was / Am / Ever will be liberated - Everything other than Me is Namarupa, capable of binding me.

Verse 73 :

न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना ।
ईश्वरानुग्रहात्सा स्यादिति वेदान्तडिण्डिमः । ७३ ।

*Na kāmyapraṭiśiddhābhiḥ kriyābhir mōkṣavāsanā,
Īśvarānugrahāt sā syāditi vēdāntaḍiṇḍimāḥ. 73*

Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of lord, declares proclaims. [Verse 73]

- Mantra - Rare - Ichha requires Ishvara Anugraha.
- One boon of Lord - Not to be exchanged with Kama.
- Religious activity - For Karya / Prayaschitta / Health / Family problems etc.
- Get Lord's grace - when we do Nitya - Naimitta karma - Pancha Maha Yagya.

Gita :

येषां बन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship me. [Chapter 7 - Verse 28]

Verse 74 :

अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् ।
ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः । ७४ ।

*Avijñātē janma naṣṭaṃ vijñātē janma sārthakam,
Jñāturātmā na dūrē syāditi vēdāntaḍiṇḍimaha. 74*

if one does not know Atman in one's life time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life time. Vedanta declares that Atman is not far away from the knower (different from knower). [Verse 74]

- What Brahman not known – Life is of Acquiring and hoarding

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 - Verse 5]

- Nature of Paramatma is Sakshi knower Not Body / Mind physical apparatus.

Pramata	Sakshi
Definition : - When I claim mind also as me, I am Pramata	Definition : - When I put mind as part or world... - I am knower and knower of mind(Object of knowledge Chaitanya Svarupam) - Aware of condition of mind - Brahman is essence of Pramata and not far away Essence : - Wave - water - Chain - Gold - Clothes - Thread

Verse 75 - Discovering Brahman is easy :

दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा ।
स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः । ७५ ।

*Daśamasya pariññānē nāyāsō'sti yathā tathā,
Svasya brahmātmavijñāna iti vēdāntaḍiṇḍimāḥ. 75*

There is no exertion in knowing that the tenth person is indeed safe. in the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta.[Verse 75]

- I am 10th Man - I am Brahman.
- Turn extrovert mind Orientation - To nature of mind “Become introvert” - “Knower “ Brahman.



Secret - Raja Vidya Sukham

Mistake	Correct
- Peace / Security happiness outside in objects	- Brahman / I am source of peace / Security / Happiness - Claiming alone is knowing - Break Orientation - Learn to Say / Claim

What to know	How to know - is the block of 10 th Man
- Clear - Looking for 10 th Man	- Not outside / But inside

- Brahman experience / will never come - Not object don't look for Brahman Anubava in Mind.

Verse 76 :

उपेक्ष्यौपाधिकान् दोषान् गृह्यन्ते विषया यथा ।
उपेक्ष्य दृश्यं यद्ब्रह्म इति वेदान्तदिण्डिमः ।।

*Upēkṣyaupādhikān dōṣān gr̥hyantē viṣayā yathā,
Upēkṣya dr̥śyaṃ yad brahma iti vēdāntaḍiṇḍimāḥ. 76*

in appreciating materials like sugar, we ignore the shape in which it is obtained. in the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface. [Verse 76]

- Clean Vegetables / and Use
- Clean Mind and use
- Clean did with soap water / wash away soap and use.



Incidental impurity (Nama / Rupa)



Wash with Viveka water Nama / Rupa and Enjoy Brahman.

Viveka water Nama / Rupa	Enjoy Brahman
<ul style="list-style-type: none"> - Variable - Anitya color / form / touch / Smell = Nama Rupa - Remove Wrapper - Anityatvat / Dosha Atrupty / Dukha Mishram - Don't know object - Remove Nama / Rupa 	<ul style="list-style-type: none"> - Non Variable - Satchitananda - Sat Existence / Consciousness always there - Asti / Bhati / Priyam revealed - Sarvam Brahma Maya - Brahman = Myself - Whatever object you see, there is reality

Verse 77 :

सुखमल्पं बहुक्लोशो विषयग्राहिणां नृणाम् ।
अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः । ७७ ।

*Sukhamalpaṃ bahuklēśō viṣayagrāhiṇām nṛṇām,
Anantaṃ brahmaniṣṭhānāmiti vēdāntaḍiṇḍimaḥ. 77*

People who seek pleasures get a little Joy and a lot of pain. on the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness. [Verse 77]

Jnani	Ajnani
<ul style="list-style-type: none"> - Brahman Grahini - Pleasure part in objects is Brahman 	<ul style="list-style-type: none"> - Vishaya Grahini - Holds to Nama / Rupa Alpa Sukha <p>Mistake :</p> <ul style="list-style-type: none"> - Object gives pleasure! - Hold to perishable object / Experience / Nama Rupa

Lecture 20

Jnani	Ajnani
<ul style="list-style-type: none"> - Votes Sreyas - Phalam of Karma Yoga / Upasana Yoga / Jnana Yoga : infinite Ananda - Not experiential pleasure but Svarupa Sukham - Not object but Svarupam(Ananda) gained through knowledge 	<ul style="list-style-type: none"> - Votes for Preyas - Svarga / Brahma Loka - Any Drishya Vastu voted for! - Experiential pleasure has beginning and end <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Chapter 1 - 22 to 25 Yama checks Nachiketa, offers made - Brahma Loka Alpam for Nachiketa <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Sreyascha Preyascha Manushya Medha

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

śreyaśca preyaśca manuṣyametastau samparītya vivinakti dhīrah |
śreyo hi dhīro'bhīpreyaso vṛṇīte preyo mando yogakṣemādvṛṇīte || 2 ||

Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (For getting and keeping) [1 – 2 – 2]

Verse 78 :

धनैर्वा धनदैः पुत्रैर्दारागारसहोदरैः ।
ध्रुवं प्राणहरैर्दुःखमिति वेदान्तडिण्डिमः । ७८ ।

Dhanairvā dhanadaiḥ putrairdārāgārasahōdaraiḥ,
Dhruvaṁ prāṇaharairduḥkhamiti vēdāntaḍiṇḍimaḥ. 78

Wealth alone with the means to gain it, sons, wife, brothers and sisters or a house, all of them, drain the vitality of a person and cause him only sorrow, declares Vedanta.[Verse 78]

- Grihasta - Life - Means to Vanaprastha / Sanyasa not end. Grade 2 - Means - Not end.

Gita :

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

Shastra Criticise :

- If family remembered permanently!
- Yoga and Kshema - Required for living - Involves pain.
- Use optimally wealth and grow out / Transcend mentally.

Gita : Do duty and Detach

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तब्रमिष्ठानिष्टोपपत्तिषु ॥ १३-१० ॥

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 - Verse 10]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

- Kutamba Vichara - Transcend mind set - Pratyasmarami...

Watch Mind :

- Is my mind predominately Aham / Mamakara or Sakshi Pradhana.

Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 - Verse 7]

- Svadharma Anushtanam - Do what you have to do, not hang over.

Svapna Prapancha	Jagrat Prapancha
<ul style="list-style-type: none">- Vasana Janyam- Natural – No effort- Know I am waker and Prapancha disappears- know I am Srishti / Sthiti / Laya Karanam of Svapna <p>Understand :</p> <ul style="list-style-type: none">- Svapna as Mithya- Word 'Consciousness' w.r.t Jada- Therefore Existence - w.r.t temporary / None- Therefore Mounam Vakya = My Amatra - 4th Matra Svarupa- All words = Adhyaropa and then Neti Neti- Apavada- Creation Subject to Adhyaropa and Apavada	<ul style="list-style-type: none">- Lasts till Prarabda lasts- Because of Karma- Know I am Sakshi, Prapancha will continue- I am Srishti / Sthithi / Laya Karanam of Jagat- Understand - Jagrat as Mithya <p>Gita :</p> <ul style="list-style-type: none">- Pramate Kriya Manavah - Ahamkara..- Seeing mind as Mithya toughest in Vedanta- Therefore Mananam / Nididhyasanam required for high Pressurised people- Status based on Mithya, also Mithya.- Fake 100 cross rupee Status also Mithya because Rs Mithya / Fake

Verse 79 :

सुप्तेरुत्थाय सुप्त्यन्तं ब्रह्मैकं प्रविचिन्त्यताम्।
नातिदूरे नृणां मृत्युरिति वेदान्तडिण्डिमः । ७९ ।

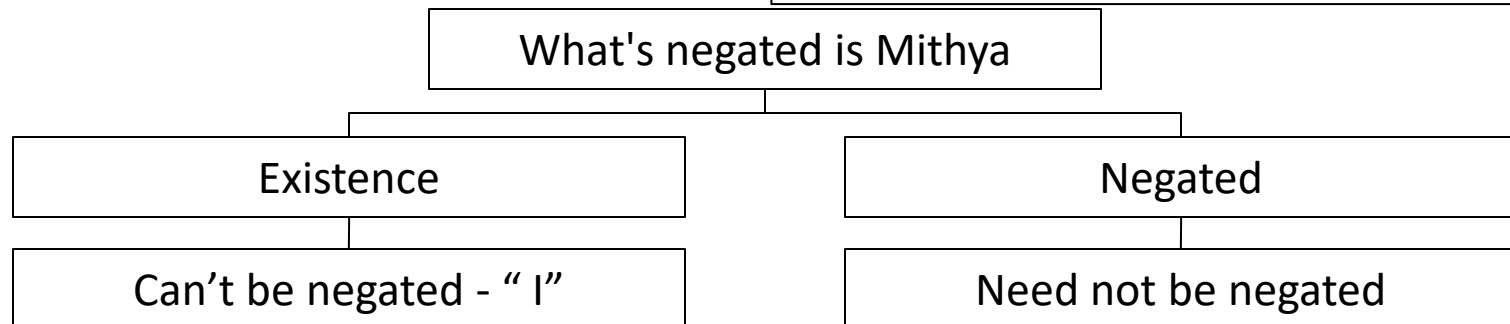
*Suptērutthāya suptyantam brahmaikampravacintyātām,
Nātidūrē nrṇām mṛtyuriti vēdāntaḍiṇḍimāḥ. 79*

The seeker should incessantly contemplate upon Brahman from the time of waking up till he goes to bed. for, to the humans, death is not in the distant future, declares Vedanta. [Verse 79]

Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 - Verse 27]



Law :

- 1) Anything negated = Mithya
- 2) Mithya only if there is Adhishtanam
 - Shunyam / Non Existence can't be Adhishtanam for Mithya.
 - Satyam Adhishtanam left behind = Prapancho Shamam, only way to Abide in Turiyam.
 - I know / Experience / Realise Brahman
 - ↑
 - Can't use transitive verb.
 - I am Brahman
 - ↑
 - Only intransitive Verb can be used.

Verse 80 :

पञ्चानामपि कोशानां मायाऽनर्थव्ययोचिता ।
तत्साक्षी ब्रह्मविज्ञानमिति वेदान्तडिण्डिमः । ८० ।

*Pañcānāmapi kōśānām māyā`narthavyayōcitā,
Tatsākṣī brahmavijñānamiti vēdāntaḍiṇḍimaha. 80*

All the five sheaths are transient appearances alone. They are not real and deservingly so. But, the witness of those sheaths is Brahman. This is the true knowledge, declares Vedanta. [Verse 80]

- When I know I am Brahman - I know fact.
- I am Atma of Everyone because, Brahman is Atma of everyone.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede,
aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham
brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate,
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau
anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai
bahavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;
ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan
na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Samaveda, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Gita :

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७ ॥

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 - Verse 7]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the knower of the field is considered by me to be my knowledge. [Chapter 13 - Verse 3]

Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati ॥ 2 ॥

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti ॥ 1 ॥

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Whoever knows I am Brahman can say I am all.
- I am Surya / in every living in creation. 26 Lectures - Ayam Atma Brahman.
- If 'Jivatma' knows 'Paramatma'.... That Jnani is worshipped by Devatas.

Karma Khanda	Jnana Khanda	Gita
Jiva Worships Devatas	Devata worship Jiva	Devan Bavaya Tena, Te Devan

Gita :

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

With this, you do nourish the gods and may those Devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

Jiva :

- I am one with Ishvara.

Chandogyo Upanishad :

- I am Sat Rupaha - Recognise 'Existence' more than 'Consciousness'
- Consciousness - Recognised only in living not in inert, therefore located / Divided.
 - Can't experience 'Consciousness' in other living
 - Inferred 'Consciousness' has limitations.
- Existence - Can be discerned everywhere I can claim, I am all pervading 'Sat'.
- If I am Sat... other thing must be Asat / Non Existent Mithya.
- To recognise Sat is to recognise non duality.
- I am - without 2nd entity / Space / Second less.
- One established in sat = Satya Sandaha - Atma Nishta, Renounce of Asat not bound.

Chandogyo Upanishad - 7 Chapter :

- One who has knowledge of Aikyam is Atma Ratihi / Friend of himself / Doesn't require companionship - Svatantra - Free person.
- Division between Bakta and Bhagavan OK in beginning.
- Dvaita Bakti within Samsara - Upasaka unfortunate - As end criticized.
- Can't see Mithyatva of mind, Therefore 'Nididhyasanam' required / Mananam.
- Can't remember 'Brahman' - Psychological pressure.

Anatma has inbuilt Problems in old age :

- Annamaya Kosha - Body
 - Pranamaya Kosha - Uneven
 - Manomaya Kosha - Turbulent
 - Vijñanamaya Kosha - Regrets - Guilt
 - Positive without Anatma can't claim I am Brahman.
- Degeneration / Mrityu / Jara / Vyadhi

Can't think I am Brahman

Can't know I am Brahman

Katho Upanishad :

मनसैवेदमाप्तव्यन्नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaivedamāptavyanneha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyuṃ gacchati ya iha nāneva paśyati || 11 ||

By Mind alone could this (Brahman) be obtained (Realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 – 4 - 11]

- Only by knowledge of Sakshi Brahman, can negate Mithya Prapancha.
- Only with Satyatva Sakshi Nischaya.

Rope snake :

- Discover rope - Truth - Then snake false.
- If missed rope reality... Snake Mithya, can never be unreal.
- Unreality of snake requires reality of rope.
- Unreality of Swapna requires reality of waker
- Unreality of Pancha Kosha requires reality of Sakshi.



Maya Anartham in negation

Verse 81 - 10th man story :

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम् ।
तथा जीवस्य सम्प्राप्तिरिति वेदान्तडिण्डिमः । ८१ ।

*Daśamatvaparijñānē navajñasya yathā sukham,
Tathā jīvasya samprāptirīti vēdāntaḍiṇḍimāḥ. 81*

The one who has known the nine persons becomes happy when he knows the tenth person. in the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness.[Verse 81]

- Never can see in front / Not object to be experienced.
- Subject to be claimed.
- Similarly Brahman never object of experience - Subject to be claimed.

Negate every Anatma :

- i) He is not
- ii) She is not
- iii) Neti Neti.
- After negation Neti Neti - Not look out - Extrovert - Neti Neti
- Turn inward
- Conclusion - Requires - Introvertedness
- Claiming I am that 10th Brahman.
- Negate Annamaya Kosha / Pranamaya Kosha... don't sit in silence - Claim that silence / Mounam - I am Brahman.
- Don't say nothing is coming - object.
- Don't look forward in silence - Look inward and claim.

What is benefit in claiming? will not miss 10th / Brahman.

- When we miss 10th man, Imagine all type of things.
- Imagine all worries - Guru said - Don't go out.
- Trupti of finding 10th man = Trupti of finding Self.
- Only new status found in both.
- Seeker searching since Anaadi Kala for peace / Security / Happiness - called Brahman claims now by saying I am Brahman.

Verse 82 :

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम् ।
तथा जीवस्य सम्प्राप्तिरिति वेदान्तडिण्डिमः । ८१ ।

*Daśamatvaparijñānē navajñasya yathā sukham,
Tathā jīvasya samprāptirīti vēdāntaḍiṇḍimahaḥ. 81*

The one who has known the nine persons becomes happy when he knows the tenth person. in the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness. [Verse 82]

- Our orientation - Extrovert - Looking outside and Inside in 'Mind' - Brahman is you the looker.

Lecture 21

Verse 81, 82, 83 :

- Nature of Brahma Jnanam with 10th man.

Paroksha Jnanam (Indirect)	Aparoksha Jnanam (Direct)
<ul style="list-style-type: none">- There is 10th man- There is Brahman- Bahirmukatvam required, - Adhyaropa for 9	<ul style="list-style-type: none">- You are 10th Man- Tat Tvam Asi- Antarmukatvam required for 10th, Neti Neti Apavada

Vichara Sagara - By Nischala Dasa!

- No 'Mind' required - "I am Brahman" Both conveyed through "Vakya".

What teaching does? Only reveals new status :

- Brahman not new thing / Being / Entity / Person.
- New status of my own Self which I have been missing through ignorance.
- Brahma Bava claiming done by Neti Neti.
- Not 1, 2... counting Self of Seeker.

Seeker is sought :

- Other than a... World / Body / Mind / Anatma... there is I / Self Atma.

I have missed :

Kaivalyo Upanishad : Sarva Adhara status of mine

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Verse 83 : By Teaching of Guru...

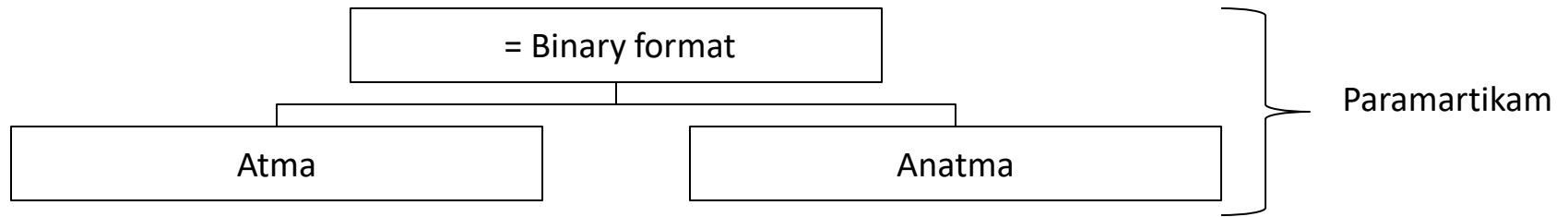
नवाऽऽभासा नवज्ञत्वात् नवोपाधीन्नवात्मना ।
मिथ्या ज्ञात्वाऽवशिष्टे तु मौनं वेदान्तडिण्डिमः । ८३ ।

*Navābhāsā navajñatvāt navōpādhīn navātmanā,
Mithyā jñātvā'vaśiṣṭē tu maunaṁ vēdantaḍiṇḍimaḥ. 83*

The above nine limiting adjuncts are mere appearances. The truth of these nine is the knower alone. The knower should Recognise these nine as unreal. Then one remains in silence as the end result of all negation, declares Vedanta. [Verse 83]

- Not 1st / 2nd / 3rd – Neti
- Abide in self / Himself is the 10th / Brahman(Triputi Rahita - Atma - Shantam - Chaturtham Manyante - Can't see / Experience).
- Quiet through fulfilment - Mounam.
- Kunti Putra Disowned Kunti Putra Status, regains Status of Karna!
- I am Body / Mind / Intellect / Disowned - Claim Brahman Bava and drop Jeeva Bava not something to experience in 'Mind'.

- Use Jeeva Bava in Vyavahara → Jiva / Jagat / Ishvara - Status claim Brahman = as self / My own Status

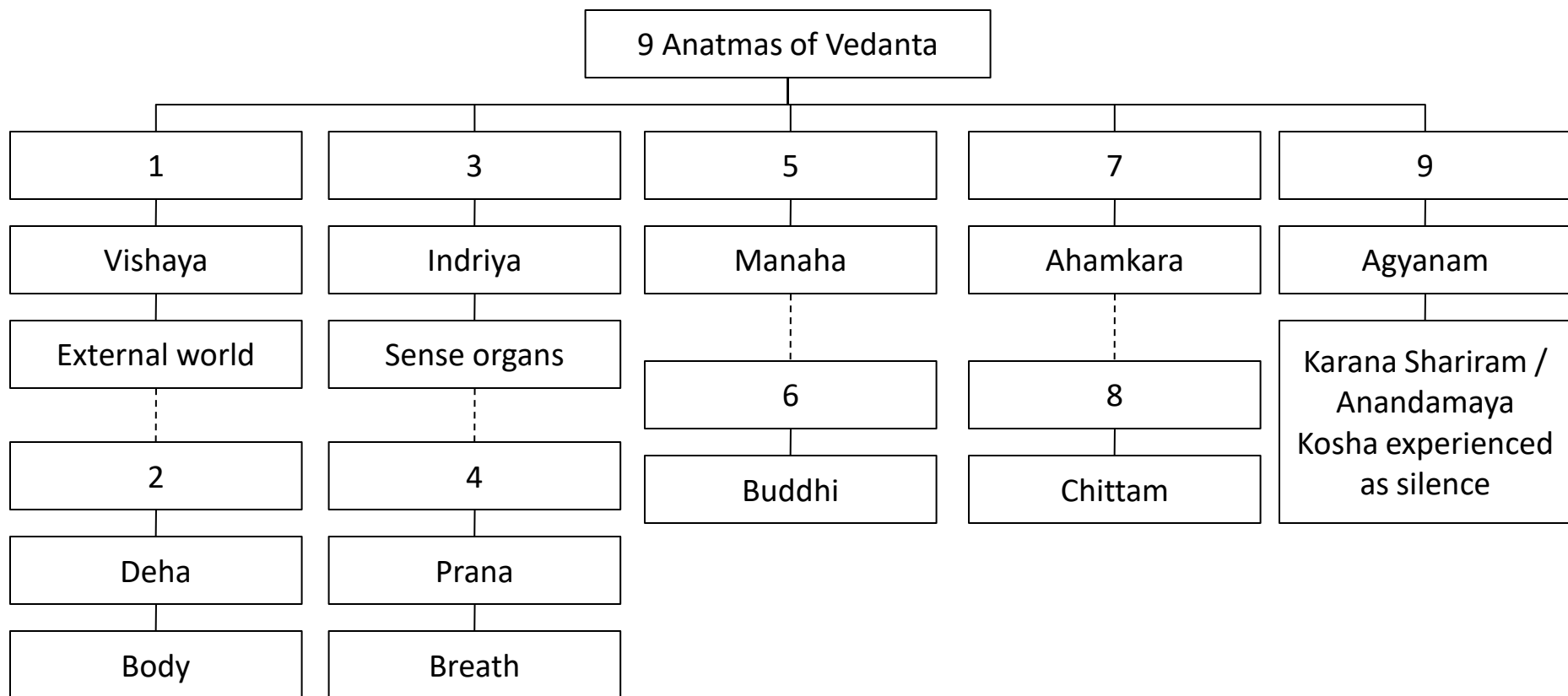


- Verbal Mounam / Mental Mounam



- By Gaining Brahman Status
- Chattering of mind / Samsara stops / Many issues - Chattering = Symptom of Samsara

- Jnanam puts an end to chattering of mind.



- When thoughts die its Blankness but Moola Vidya.
- 9 Anatmas = 9 Abasas / Fake self / Upadhi / Pseudo medium / Mistaken as self.
- Mind disturbed - Not I am disturbed
 - I am in the same locus as the mind.
- Mind is depressed / Disturbed - I am not disturbed.

9 Mediums for Atma to transact :

- Without 9 mediums - Atma is Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, Uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the Nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- For Vyavahara - Chain Bangle... use Jiva / Jagat / Ishvara Anatma don't commit mistake of taking Anatma is self.

Very important : 1st :

- Atma (Substance) – Anatma - Viveka
 - See Anatma as Anatma - Δ Format
 - Kosha / Sharira / Nama / Rupa.

2nd : See Anatma as Mithya :

- No existence of its own - Binary
- Mithyatva Nischaya
- When everything is discussed, Atma is left out - Observer / seer
- Remain as Sarva Adhara status - Aham Brahma Asmi.

Verse 84 :

परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत् ।
गायन्नद्वैतमात्मानमास्ते वेदान्तदिण्डिमः । ८४ ।

*Paramē brahmaṇi svasmin pravilāpyākhilam jagat,
Gāyannadvaitamātmānamāstē vēdāntaḍiṇḍimaha. 84*

The seeker of self-knowledge Recognises the supreme reality Brahman as his own essential nature. He resolves the entire universe in that non-dual atman and keeps on singing its glory, declares Vedanta. [Verse 84]

- Anatma not counted as no. 2 - i.e. Mithya.
- Reflection not 2nd and you order 2 coffee Paramartikam.

Therefore no Raga / Dvesha... no world other than me?

- Clay cant run after pot - clay is pot, No pot other than clay... No world other than Brahman... Brahman Satyam / Jagan Mithya.
- Swallowing / Pravilapanam / Resolution of world!!
- No world - Other than Me - Satchitananda, understand = Resolution.

Atma - I :

- Avyavaharyam
- Advitiyam
- Kutastam

Experientially :

- I and 10 Mirrors = 11
- I alone exist - Understand reflection as reflection.
- Don't exist separate from me

Jnani :

- Experience of world / Body / Mind / Rivers... continues
- Resolve Vyashti and Samashti into self in mind.
- Resolve Kosha and Prapancha Parallels
- Resolve Micro and Macro - I alone am left.
- Swallow Vishwa and Virat
Teijasa / Mind
Pragya / Ishvara } Remain as Brahman Advaita Atma
- Everything resolved into Ishvara

Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७ ॥

But, the man who rejoices only in the self, who is satisfied with the self, who is content in the self alone, for him verily there is nothing (More) to be done.
[Chapter 3 - Verse 17]

- Kaupina Vantaha...

Taittiriya Upanishad - Briguvali :

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३श्चि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmī prathamajā ṛtā3-sya,
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvam bhuvanam-abhya-bhavā3m,
 suvarna jyotīḥ, ya evam veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Aham Eva Idagum Sarvam...

Verse 85 :

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।
 चिन्तने शिष्यते तत्त्वमिति वेदान्तडिण्डिमः । ८५ ।

*Pratilōmānulōmābhyāṃ viśvārōpāpavādayōḥ,
 Cintanē śiṣyatē tattvamiti vēdāntaḍiṇḍimaḥ. 85*

From atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the nature's order. The universe is superimposed on reality in this order. This superimposition can be negated in the reverse order by (Cognitively) resolving successively earth into water, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the reality, declares Vedanta. [Verse 85]

Adhyaropa	Apavada
<ul style="list-style-type: none"> - Brahman - There is Pot / world - Akasha - Agni - Vayu - Jalam - Prithvi <p>Accept product / Karyam</p>	<ul style="list-style-type: none"> - Prithvi - Jalam - - Agni - Vayu - Akasha - Brahman - No 2nd thing <p>Clay / God alone exists</p> <p>↑ (Aparoksha Anubhuti)</p>

1st Stage - Adhyaropa :

- Temporary Acceptance of pot / world
- Clay / Brahman is Karanam of world.

Clay	Pot	Brahman / World
Karanam	No Pot other than clay	Karanam

2nd Stage :

- Clay has no status of Karanam without pot.
- Its called Karana - Karya Vilakshanam by itself.
- Have Ishvara / Clay Darshanam will not search for pot / world.
- Without world Darshanam - Complaint of god never comes!
- After gurus Vakya... We have only god Darshanam. What I took as world is Ishvara... 111

Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

The ladle is Brahman. The offering is Brahman. It is offered into the fire of Brahman by Brahman. Brahman alone is to be reached by him who sees Brahman in every action. [Chapter 4 - Verse 24]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Lecture 22

Adhyaropa / Superimposition	Negation Apavada / Nisheda
<ul style="list-style-type: none"> - Accept existence of pot / World Nama Rupa / Product born of clay <p>Step 1 :</p> <ul style="list-style-type: none"> - Karya Nisheda <p>Step 2 :</p> <ul style="list-style-type: none"> - Karanatva Nisheda - Karanam / Karyam - Status don't exist - Words don't exist - In Dvaitam - 2 Words clay and pot, words exists - Only Karya / Karana Vilakshanam exists 	<ul style="list-style-type: none"> - No pot other than clay Drishti - No world other than Ishvara, material cause and Intelligent Cause - Karanam - When Karana Drishti comes - Karya goes away - Pot is only Karyam - No Self existence Therefore Nama Rupa - Once pot negated, clay can't be called Karanam - Karanam relevant when pot is accepted - When pot negated, clays Karanam status negated

Adhyaropa Vedanta	Panchikaranam 'Mind' Apavada
<ul style="list-style-type: none"> - Brahman = Karanam in Anuloma Krama of Srishti when I see Pancha Butas <p>Order :</p> <ul style="list-style-type: none"> - Akasha Vayu Agni Jalam Prithvi - Each Karanam w.r.t other <p>Karanam :</p> <ul style="list-style-type: none"> - Brahman, Vayu, Agni, Jalam <p>W.r.t Later :</p> <ul style="list-style-type: none"> - Vayu, Agni, Jalam, Prithvi - Seeing Srishti forms Karanam to Karyam is Anuloma Kramaha - Adhyaropa takes place only in Anuloma Kramaha - Etasmat Atmanaha Akasha Sambutaha - When you Start negation it is Apavada 	<ul style="list-style-type: none"> - Start from Prithvi - No Prithvi other than Jalam because Jalam is Karanam - Prithvi negated by Dissolving into Jalam (In terms of Understanding only) - All Panchabutas negated, Brahman = Moola Karanam - Karya Nisheda is Prati Loka Krama of Layam(Reverse orders) - Once Karyam negated, Brahman = Karya / Karanam Vilakshanam - Meditate on Arrival of 5 Butas and Dissolution of 5 Butas - Taittiriya calls it Pravilapanam

Verse 86 :

नामरूपाभिमानस्स्यात्संसारस्सर्वदेहिनाम् ।
सच्चिदानन्ददृष्टिस्स्यान्मुक्तिर्वेदान्तदिण्डिमः । ८६ ।

*Nāmarūpābhimānassyāt saṁsārassarvadēhinām,
Saccidānandadr̥ṣṭissyānmuktirvēdāntaḍiṇḍimāḥ. 86*

When a person is committed to the things of the world(Name and form) as 'Me' and 'mine', he is caught in the life of becoming. This is true with every human being. One the other hand, if one gains the vision of existence-Awareness-happiness, that is the liberation, thus declares Vedanta. [Verse 86]

- One who is looking is Brahman - After negation, Arrives at Sat / chit / Ananda - Svarupa.

Understanding :

- No pot other than clay.
- No world other than Me / Observer / Sakshi / Brahman.
- Use world / Pot - For Vyavahara in Jagrat
 - No substance.

Don't hold to world for security / Happiness / Peace!(My Mistake)

- No pot of its own.
- Remembering no pot / world - I alone exist = wisdom.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left.
All this world is indeed the Supreme Brahman. [II – II – 11]

- When you miss Brahman and get attached to world, you develop Aham / Mamakara, then life is a burden - 5th capsule.
- Nama / Rupa Abhimana is obsession / Pancha Anatma - Possession / Profession / Family / body / mind.
- Be in the world water - Don't get wet.
- Wetness is attachment - Anxiety is indication.

Remembering :

- No world other than Satchitananda, attachment drops.
- Practice 'Nididhyasanam' - when Aham / Mamakara is strong.
- Only 'Nididhyasanam' Satchitananda Drishti / Alone gives relief from Samsara.

Verse 87 :

सच्चिदानन्दसत्यत्वे मिथ्यात्वे नामरूपयोः ।
विज्ञाते किमिदं ज्ञेयमिति वेदान्तडिण्डिमः । ८७ ।

*Saccidānandasatyatvē mithyātvē nāmarūpayōḥ,
Vijñātē kimidaṃ jñēyamiti vēdāntaḍiṇḍimaḥ. 87*

'When once it is known that existence-awareness-happiness is the reality and names and forms are unreal', Vedanta demands, 'is it necessary to explore this world further?' [Verse 87]

2 Things in creation

- Satyam - Satchitananda Non Variable Existence / Consciousness
- Be clear what is cause
- Go to sat / chit / Ananda for peace / Security / Happiness
- Real
- Claim Satchitananda component of Sharira and Prapancha Trayam
- Sakshi Aham Asmi

Mundak Upanishad :

- Tasmin Vinyate Sarva Vigyanam Bavati

Gita :

- Yat Vatra deha Bioyan Yatu
- This Knowledge is Important for Knowing for Poornatvam

- Mithya
- Nama Rupa
- Emotions Known by Changeless Chaitanyam
- Go to Nama / Rupa for Entertainment
- When you expect security / happiness / Peace from Nama / Rupa, they will let you down
- Unreal
- Don't identify with Nama / Rupa component of Sharira Trayam

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha |
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti || 3 ||

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is that, my lord, having known which all these become known? [1 - 1- 3]

Verse 88 - 93 :

सालम्बनं निरालम्बं सर्वालम्बावलम्बितम्।
आलम्बे नाखिलालम्बमिति वेदान्तडिण्डिमः ।८८।

*Sālabanam nirālabam sarvālabāvalambitam,
Ālabhēnākhilālabamiti vēdāntaḍiṇḍimāḥ. 88*

Brahman is the substratum for all the attributes (The entire universe); yet it has no attributes intrinsically, hence, being the ultimate substratum, it sustains the entire universe as the ultimate ground or arena of everything, and at the same time, from its own stand-point, it sustains nothing, for, there is none other than itself, declares Vedanta. [Verse 88]

- World has dependent existence because world is Karyam.
- World = Sa = Alambanam - Jagat, Brahman = Nir Alambanam

Supported	Support(Apekshika)
<ul style="list-style-type: none">- Book- Desk- Earth- Space	<ul style="list-style-type: none">- Desk- Earth- Water- Brahman(Atyantika) - Sarva Alambanam, Alambitham ultimate support of creation

Seeker :

- Don't depend on Apekshika Alambanam.

Gita :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (Kshema). [Chapter 9 – Verse 22]¹¹⁸

- When he goes to Brahman - He discovers Brahman is himself.
- Once I understand I am support / Sarva Adhara...

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Don't Seek Security but Give Security

Seek Security	Give Security
<ul style="list-style-type: none"> - Δ Format - God Dependence 	<ul style="list-style-type: none"> - Binary Format - Self Dependence

Verse 89 :

न कुर्यात् न विजानीयात् सर्वं ब्रह्मेत्यनुस्मरन् ।
यथा सुखं तथा तिष्ठेत् इति वेदान्तडिण्डिमः । ८९ ।

*Na kuryāt na vijānīyāt sarvaṁ brahmētyanusmaran,
Yathā sukhaṁ tathā tiṣṭhēditi vēdāntaḍiṇḍimāḥ. 89*

The enlightened person sees everything as Brahman. He may not act or he may not try to know anything in particular. He remains happily as Brahman, proclaims Vedanta. [Verse 89]

- After discovery - Reduce transaction to remember teaching - In over transactions - Forget teaching.
- Transaction makes me forget my nature.

- Stick to Self - Like grains when pounded, stick to central stick, central non moving / Non transacting rod, Will not crush you.
- Jiva in 'Nididhyasanam' is safe grain in centre with pole Brahman.

Verse 90 :

स्वकर्मपाशवशगः प्राज्ञोऽन्यो वा जनो ध्रुवम् ।
प्राज्ञस्सुखं नयेत्कालमिति वेदान्तडिण्डिमः । ९० ।

*Svakarmapāśavaśagaḥ prājñō'nyō vā janō dhruvam,
Prājñassukhaṁ nayētkālamiti vēdāntaḍiṇḍimaha. 90*

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (Which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta. [Verse 90]

Jnani	Ajnani
<ul style="list-style-type: none"> - Doesn't Magnify pain - I am not Mithya Body, Mind - Prarabda is Mithya – Momentary, doesn't exist - I am Satyam - Handover Body / Mind to Prarabda remain as Atma - Peace not dented <p>Verse 91 :</p> <ul style="list-style-type: none"> - Willing to go through present experience(Prarabda) - Don't think of commission and Omissions even if present is good(Karanam / Akaranam) <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none"> - Kimagun Sadhunam... - Negate them by Seeing everything as Atma 	<ul style="list-style-type: none"> - Goes through Prarabda - Magnified Pain(offers resistance)

Verse 91 :

न विद्वान् सन्तपेच्चित्तं करणाऽकरणो ध्रुवम् ।
सर्वमात्मेति विज्ञानात् इति वेदान्तडिण्डिमः । ९१ ।

*Na vidvān santapēccittam karanā'karaṇō dhruvam,
Saravamātmēti vijñānāt iti vēdāntaḍiṇḍimāḥ. 91*

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta. He has firm knowledge that everything is Atman alone. [Verse 91]

Taittiriya Upanishad :

एत ह वाव न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etam-ha vava na tapati | kimahagm-sadhu nakaravam |
kimaham papam-akaravamiti | sa ya evam vidvanete atmanagm sprnute |
ubhe hyevaisa ete atmanagm-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

Verse 92 :

नैवाभासं स्पृशेत्कर्म मिथ्योपाधिमपि स्वयम् ।
कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डिमः । ९२ ।

*Naivābhāsam sprśēt karma mithyōpādhimapi svayam,
Kutō'dhiṣṭhānamatyacchamiti vēdāntaḍiṇḍimāḥ. 92*

Action cannot on its own taint even the reflection (Of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the Substratum, the Awareness, demands Vedanta. [Verse 92]

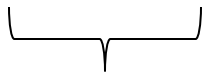
- Events in life can't affect Reflected consciousness (Chidabasa).

Dirt in River	Water	Pratibimba Surya / Reflected Sun	Original Sun
- Samsara impurity		- Dirt can't affect reflected Sun - Dirt in mind can't affect Reflected consciousness in surface of mid	- Bimba Surya / Consciousness - Chit

- Karma doesn't affect Pratibimba Chaitanya.

What is Pratibimba Chaitanyam - Reflection of Consciousness.

- It is in contact with 2 Upadhi.
- Body and Mind



Reflecting Mediums

- Reflected Consciousness will not get impurity of Reflected Medium
- Reflected Sun will not get sullied by dirt in water.
- Reflected Consciousness will not get affected by Kama / Krodha... impurity in Reflected Medium - Mind.
- Reflected face not affected by scratches in the mirror... Original face different order of reality.
- I am not affected by impurities in the mind. Chidabasa is lower order of reality.
- As chit I am not afraid of Prarabda / Agami / Sanchita - I am extremely pure.

Verse 93 and 94 : Conclusion :

अहोऽस्माकमलं मोहैरात्मा ब्रह्मेति निर्भयम् ।
श्रुतिभेरीरवोऽद्यापि श्रूयते श्रुतिरञ्जनः । ९३ ।

*Ahō'smākamalam mōhairātmā brahmēti nirbhayam,
Śrutibhērīravō'dyāpi śrūyatē śrutirañjanah. 93*

What a wonder! enough of delusions for us! the drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is! [Verse 93]

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः ।
श्रूयतां ब्राह्मणैश्श्रीमद्वक्षिणामूर्त्यनुग्रहात् । ९४ ।

*Vēdāntabhērījhaṅkāraḥ prativādibhayaṅkaraḥ,
Śrūyatām brāhmaṇaiśśrīmadvakṣiṇāmūrtyanugrahāt. 94*

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the lord Dakshinamurthy, this sound is frightening to those who argue against the Vision of Vedanta. [Verse 94]

- I am fearless Brahman - Not afraid of Samsara screams which will go away when you are in Sruti Ranjanam.
- Replace Samsara Screen with Dindima.

Verse 94 :

- Vedanta frightening to those attached to Dvaitam - For Advaitin Sruti Ranjanam.
- Brahmanas have Sraddha in Shastra - They hear by grace of Dakshinamurthy....

Important Slokas :

- Verse 5, 6, 7, 12, 16, 17, 19, 20, 26, 27, 30, 31, 35, 38, 39, 40, 49, 67, 71,,76, 87.
- 21 Slokas / 94 Verses.